

Our series *Problems in Education* has two new additions: *The Education of Teachers in England, France and the USA* and *The Training of Rural School Teachers*. Both studies have been published as part of a general programme for furthering the cause of universal compulsory education. The first is written by three different authors, who give a descriptive account of teacher training in their own country, and in doing so, have attempted to keep in mind the reader who is unfamiliar with the conditions described, trying at the same time to give a general uniformity to their reports. The second contains four studies by national experts, giving a descriptive account of the general problems of rural teacher training in Brazil, Gold Coast, India and Mexico.

ONE DAY IN MARBIAL

STANISLAO DINO RIGOLO

Illustrations by R. Adé

Five o'clock in the morning in Haiti can be cool. We could see Port-au-Prince stretching itself out along the coast as we curved along the road at Bizoton. The coolness seemed to make everything even greener—a greenness enhancing the spots of colour of flame trees and white magnolia. Riding along in our station wagon in the morning's freshness we captured briefly the last of last night's almond tree perfume.

Sometime later we came to our first river crossing. The day grew hotter, and the journey bumpier and dustier. The cool and calm of the early morning was left behind somewhere around Carrefour. By the time we splashed through the fiftieth-or-so river-crossing, we were well on our way to Jacmel and Marbial—only a four-hour trip, but a long, tiring 40 miles. The water came and the water went, shallow or deep, until we finally reached the last crossing before Jacmel. A few more bumps, and we were in the town—12 miles from our destination, Marbial.

The road leading to Marbial is really the river. Its banks occasionally furnish a drier path for the motorized transports, but if the rains come, and the road swells its banks, the job of reaching Marbial would seem grotesque. How often does one take a ride following a river bed? One who is not accustomed to this type of highway asks, 'Where is the road?'. For one who has already done it a number of times the answer is, 'Why, straight ahead!'.

Naturally, with every rain, the river changes—its banks eaten away left and right. The road is a new one with every rain, too, for it obediently takes the meandering route of the River Gosseline. On that particular cool morning when we started off for Marbial, the rains had been and the road had gone. So, armed with picks and shovels, we followed the Gosseline for we knew it would eventually pass the doorstep of the Unesco centre at Poste Pierre-Louis. All that road engineering entails was put into that trip—clearing away debris and boulders, cutting embankments, building ramps, etc.

People coming along watched us. People always came—in fact the chain of women, men, children and *bourriques* starting away up-valley constantly pours along the highway and never ceases. It's going on right now. The people of the valley watch us as we make our efforts to reach our destination up-valley. Where the *bourriques* would cross nimbly and with apparent ease, we were obliged to stop, roll up our trousers, remove footgear, and heave the clumsier boulders left and right, off the highway, so to speak. We passed eventually; and when the giant mapou tree, luxuriant, its branches veiled in Spanish moss, came into sight we knew Poste Pierre-Louis was around the bend.





That night there was a screening in the Marbial experimental school. Since our arrival our loudspeakers had been blaring forth (one loudspeaker up-valley, the other down-valley); so that when the darkness came the night clothing of the peasants began to be taken out of its accustomed places, from drawers and chests; and they promenaded up the steps of the Marbial centre, dignified and honestly simple—the flap-flap of their sandals sounding on the stone steps.

They came in, clean-dressed in stiffly ironed Habaco pants and shirts—groups of men and women, sometimes the men together, or sometimes the women—and occasionally a lone couple.

Our loudspeakers were heard from far, their message reverberating and echoing lazily along the valley, picked up by the endless chain of people who, in their turn, babbled the news along the route. Cinema, they said. The day-long music testified there would be big things to see at the Unesco centre that night. So they came from far and from near—for hours.

Should the rain come, we took the precaution of putting our guests into the classroom. It is a small room, but a large number of people sat there. They waited in sage-like, orderly impatience.

The music played. There is very little classical music in our record library, and a Haitian selection is the most welcome. On the veranda of the centre an old-timer was cutting an admirable figure, showing some of the younger element how well he could dance. The music stopped, and the voice of the commentator called everyone to his attention. They all listened carefully to his introductory speech, introducing the programme for the evening, and a few words of resumé on the topics of the films.

Clovis Fecu, the projectionist-commentator for the Centre Audio Visuel d'Haiti, steps out of his profession when he is in the valley. He becomes a Marbialite. He roams the hills and knows the houses, and has remembered the names of his friends from the valley. He integrates himself with the people, so that when he picks up the micro he is talking to each individual personally, warmly. And he doesn't forget them. Our trips to Marbial are well-spaced because of the physical and administrative difficulties. Yet, in the interval, Fecu is never forgotten. Once on a hike with Fecu in the Marbial area, I was amazed that in a supposedly remote section of a considerably remote valley, Fecu was greeted by name, and there always seemed to be two or three minutes to discuss family affairs—honestly, thoroughly, with interest. Children's names were cited, ailing elders' ills were recalled, and other things that might so easily be forgotten. Or, sometimes they would simply thank him for coming back to their lonely valley.

In fact, although my knowledge of Creole permits only a limited comprehension of the discussion, I noticed a title being endowed on Fecu as we passed the people on pathways, '*Bonjour, mon Père*'—under trees, '*Bonjour, mon Père*'—in the river, '*Bonjour,*

mon Père'—climbing over boulders, or stumbling on roots, '*Bonjour, mon Père*'! Fecu proudly explained that they had passed on to him the title of the *curé de Marbial*.

The reels ground for some time and finally, after seeing the COI film *Daybreak in Udi*, which was translated into Creole by Fecu over the micro, we got around to the subject of the condition of our own road. It was suggested that perhaps we, too, might pool our efforts to fix our road to Jacmel. A local leader was given the microphone, and in a matter of minutes, a plan was drawn up, and agreement reached to meet the following day.

The complicated business of orthographies in Haiti is absent when the cinema is involved—one speaks and is understood. It is a useless waste of time and energy to show films in languages foreign to the mass of the people: In Haiti where there is no valuable or extensive production of educational or documentary films, and where the bulk of imported films are in English, we have been obliged to translate the film into French and then make an adaptable translation into Creole. In this way, it makes sense to our audience.

If good films are not available, and if foreign films must be screened, these must be made intelligible to the audience. In the first place, they must be understood by the person who will eventually screen it. They need not be translated word for word, but explained with simple, understandable phrases. Care must be taken to interpret certain ideas. For example, a shot of a room-full of fabric-making machinery in action should not be introduced as 'mechanical elements which turn out so many bolts of cloth per annum, each machine consuming so many drops of such and such type of oil'. Rather, explain to them (as they want to know, too) that these machines do the same work as they might on their looms, but in larger quantities, and for many peoples.

The valley was full of sunshine the next day. We went up-river, our feet bare. We were going to publicize our next programme to be held at the market place. On the way we met a group of men led by the major-domo blowing a strange shell instrument. This was a coumbite—a voluntary work group. As we stepped aside painfully in our bare feet, the little parade passed by nimbly with its hoes, and spades, and picks and machettes and its salutation smiles. The receding line dressed in blue denims and tattered, clean, stringy shirts and panamas, gathered new members as it proceeded down-river, to the regular hollow 'low' of the conch. A coumbite to fix the road.

We continued our rivery-pathway until we came to the little community of Marbial. We made a number of visits to talk to the people and to spend a few minutes of relaxation with them. A call on two or three homes, and we knew that the news would be



shortly widespread. The doors and windows were filled with smiles and wrinkled laughing eyes—big and bright. They all knew the Marbial team; they were perhaps a little shy of the barefooted white man, but Fecu's affable face and voice had long ago succeeded in winning the admiration of the people of the valley, and we were their friends. We were welcomed into their small homes.

A number of months prior to this trip, an American preacher, the Rev. Myron Hertel, had spent some time in the valley; having much interest in the life of the Haitian people, he journeyed on horseback for days, visiting nearly every corner, crevice and peak of the Marbial area. Later, when he visited the Centre Audio Visuel d'Haiti in Port-au-Prince, he was shown samples of the posters and filmstrips which the Haitian artists produce. Amongst these, he came across the very handsome green and black silk-screened *calendrier populaire*—a sheet depicting 12 occasions and customs in the life of the Haitian people, one for each month of the year, thus constituting a calendar. This calendar was created by one of the Haitian artists on the centre's staff using cut-out paper to make the visuals. The technique gives a 'flat' character to the drawings which permits an easier adaptation to the reproduction system, in this case, the silk-screen method. The use of cut-out paper to create and compose visuals was begun in Haiti at the Centre Audio Visuel d'Haiti, replacing paint, brushes, inks, etc.

Indeed, the spotless whitewashed walls well displayed the *calendriers populaires*; sometimes there would be a garland of crepe paper framing the familiar green and black designs; or a prized Christmas card sent by a friend from far-off lands filled a neighbouring bit of wall; or a coveted holy card of St. Michael the Archangel would be pinned to the corner of the *calendrier populaire*.

One little home (of the white-walled interior type) had a poster from last year's Feast of the Tree nailed over the exit and slightly inclined forward (for better seeing) with two very elaborate paper flowers—one in each top corner of the poster. With pride the owner told us he had 'painted' it. I looked at it once more, and realized that there was colour on this one—for the originals the centre had done were only brush-stroke drawings in black tempera—this one was very lovingly tinted in two or three colours. 'Platé Pié Bwa', it said, 'Sé Pié Bwa ki ba nou dlo pou nou bwé!'

In others of the valley homes—perhaps ones which had no white walls, but woven brown slats-of-wood-and-twigs type of walls—they found the means, too, of putting up the posters that the centre of Marbial distributed.

The twisted support-posts holding up the thatched roofs in these little houses were sometimes covered with tin-can-label pictures of Aylmer tomatoes, peas, and jam; with pictures of Hollywood celebrities; local and foreign leaders, and Pope Pius XII; with holy cards of the Immaculate Conception and St. George and the Dragon—a montage of colours and black-and-white. Sometimes, a whole wall would be covered with this picture-puzzle array—indeed a very original visual aid!



No doubt, each image was known to the owner or the artist who stuck them there with flour and water, but to the new onlooker, it appeared more or less confusing. The hewn, twisted columns, picture-patched, gradually became more legible as one sat and sipped the aromatic coffee served in demitasses, and from time to time showed pamphlets which told them the why and what to eat; why and how to become members of the co-operatives; why and where to learn to read and write—the posters and pamphlets of the Centre Audio Visuel d'Haiti.

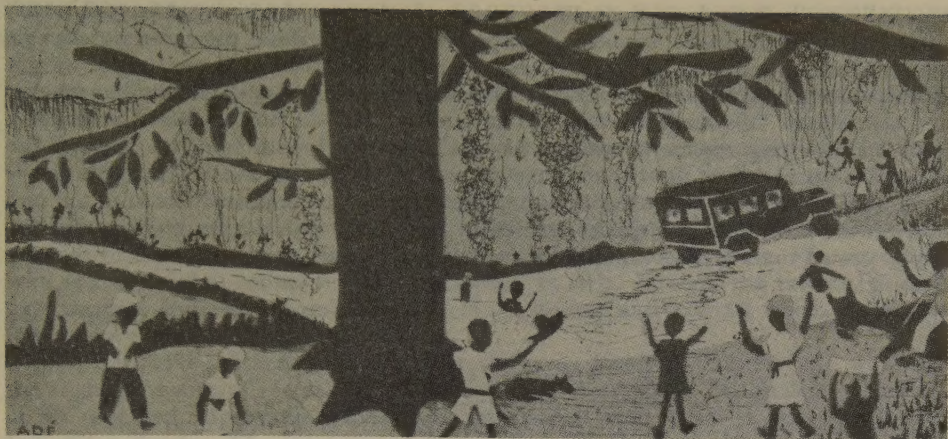
We knew we would have a large gathering in the evening—we visited only a few homes, but news travels very fast in the valley, especially cinema and music news. There is always music before the screenings begin; it helps some to wait patiently until those who live just a little farther away can reach us. The classroom atmosphere is eliminated, and we get down to a social evening with our guests. Sometimes, or most times, the same people come whether we hold the cinema at the Marbial centre itself, or at any one of the other centres along the valley. The topics for the evening change so that we don't repeat each night the same programme. The evening of Health Day or Tree Day would naturally call for discussions on the particular topic for that day, followed by a distribution of pamphlets. Of course, this is not a rigid and absolute ruling. Evenings often take care of themselves. In my opinion, if, after showing some films, the group is receptive to the idea of further discussion, then by all means, talk, and let talk. But if the people prefer to spend an hour or two dancing, then by all means, dance, and let dance.

May 27 is set aside for the 'noble' tree. I never knew how the people of the valley remembered it was the *Fête de l'Arbre*, but we hardly had time to put up our microphone and loudspeakers when we had an ever-multiplying sea of chattering, lively participants; they crowded neatly and cosily under the thatch-roof lean-to escaping the drizzle which had begun very suddenly, and continued insistently.

We waited a long time—at least an hour and a half—while our agronomist went first up-valley, then down-valley returning with palm-tree seedlings, mango-tree seedlings, malanga plant, flame trees, bushes, grasses, etc.—not stopping until he was satisfied that he had gathered enough, and the front of the Unesco school became a jungle of tangled, new-green seedlings. The station-wagon jeep kept pouring out load after load of young trees, hauled, dragged and steadied by what seemed to be the entire community of Marbial youngsters.

The priest from the Marbial parish church was there. He sat on the right of Mr. Emmanuel Gabriel Jean-François, the director of the Marbial Unesco centre, and I sat on his left. The centre's doctor and nurse were there; the centre's teachers, too; and finally the agronomist, Lazare, took the microphone. Young and old listened to his





15 minutes of tree talk with absolute interest. Then the trees were blessed with the entire citizenry chanting the litany. A more concentrated downpour of rain followed.

Regardless of the rain, Lazare formed a line, and each citizen taking a plant, or two, or three, followed him. We crossed the river, the mud, and the rain, climbed a pre-selected hillside, and everyone, in fervent silence, planted trees in the grey, rain-soaked atmosphere.

A filmstrip was shown at the screening that same evening entitled *Plâté Pié Bwa*—just what the whole countryside had done that morning with the blessed seedlings—they planted trees. The filmstrip, and its commentary, told them about the importance of what they had done that morning—repeating some of the agronomist's good advice. The centre also had produced and distributed some pamphlets describing the advantages we obtain through planting trees—the simple necessary items trees give us for our daily living. The *Fête de l'Arbre* was indeed an experience to be remembered!

During the daytime, further meetings were held at the market place. There would be music and speeches. The loudspeakers, of course, spread the news from one palm-leaved-top lean-to to another. The Marbialites' fluorescent-coloured kerchiefs and shirts spot the entire market-area, making a delightful chequerboard of colours and shapes. Of course, the merchants couldn't come to us because they would not like the idea of leaving their stacks of rice, their rows of dried fish, their pyramids of mangoes and avocados; their pagoda-like piling of cassava—so they would carry on their business calmly, pipes smoking, surveying their always-ready-to-bargain clients, at the same time listening to the chatter from the fan-shaped instruments.

This busy and inevitable meeting place was our best pulpit. They would hear talks about hygiene, co-operatives, and agriculture, and where possible, a local character, or characters, were given an opportunity to talk into the microphone. Here, would be announced the time and place for the cinema. The merchants would then relay the message as they wandered home balancing loads of merchandise, chairs, or banana-stalks on their heads.

They knew we were to leave for Port-au-Prince that morning. The station-wagon jeep pulled up in front of the Marbial centre, and soon there was a hustle and bustle of activity as all the equipment was returned to its place in the rear of the vehicle. Everybody helped to pack and to confuse matters!

All the equipment of our centre, owing to the lack of a proper permanent transport into which the various delicate instruments could be bolted, has to be shifted, and reshifted each time there is a meeting. Needless to say, this constant movement plays havoc with all the material. Equipment which is not firmly bolted to the transport,

especially on bad roads, is doomed to a very short span of activity. Material which undergoes such treatment cannot be properly repaired because there are no capable local technician-mechanics. When everything was tied down with sisal rope, we got into the station-wagon, and drove off to a farewell of waving hands and hats, handshakes and salutations. Of course, the Marbialites had to follow us until the first crossing—a sort of christening ceremony where everyone holds his breath until the nose of the jeep pulls up and over the bank on the other side of the Gosseline. This operation is done amidst silence and bated breath. Once the car triumphantly motors up and over on the other side, the silence seemed to flow away with a gust of wind, and the happy crowd roars and screams, flings its hands skyward—and we are off to the next crossing!

Port-au-Prince, July-August 1953

AN EXPERIMENT IN THE USE OF THE THEATRE IN RURAL FUNDAMENTAL EDUCATION

ALFREDO MENDOZA GUTIÉRREZ

Sports, films, art, puppets, plays, the dance—all have been pressed into the service of fundamental education. Here we print a short description of a highly interesting experiment carried out by some students at the Latin American Regional Training Centre for Fundamental Education (Crefal) Patzcuaro. Their concept of a peasant theatre, staffed by the villagers themselves, seems to us to be a very valuable idea, not to be confused with 'village theatricals'.

So few people are interested in writing for the village theatre that the material available at present is of little use to fundamental educators. But, as I shall try to show, there is a potentially rich field waiting for playwrights to cultivate. And the theatre is one of the most ancient educational forces.

The inability of the village school to satisfy, single-handed, the needs of the countryside calls for the immediate help of some other educational medium which can combine entertainment with education for better homes, better methods of work, better sanitation and a better moral and intellectual atmosphere. Just as the specialized rural school was born, so a *rural theatre* must arise as well—rural in structure and rural in repertory, that it may mirror what is common to all countrymen and forge stronger links of friendship between one village and another, through community of interest and aspiration.

In our modest experiments, the rural theatre aims to reach the isolated mountain, valley or riverine communities lacking any solid cultural background. Its object is to lay firm foundations for the development of healthy personalities; it tries to assist in creating habits and abilities which are essential if man is to adapt himself better to the setting in which he lives. We are endeavouring to make it a vehicle for genuine values which shall dominate the life of the peasant, cultivating his mind and gradually refining his sensibilities. If we instil a social conscience into the members of a community, it follows that they will become firmly bound together for the satisfaction of their common needs, thus forming a community in the true sense of the word, in which each individual feels that he is in the place for which he is fitted and in which all act together as one man for their common betterment.

FIRST THEATRICAL PERFORMANCES PRODUCED IN THE RURAL COMMUNITIES
NEAR PATZCUARO, MEXICO

We were asked to put on plays in the rural communities in which the Regional Training Centre for Fundamental Education in Latin America at Patzcuaro works; this we did as soon as and wherever we could. We had neither stages nor money for building them; the first performances were given at ground level, and in the street. After all, had not as much been done over the centuries by other companies of strolling players?

We knew that the plays would bring us friends and that, through these, we should gradually come to realize what the problems of these people were. We were likewise convinced that sooner or later we should be able, through the theatre, to start to bring into being that combination of ideas, feelings and interests which would one day create a true national consciousness.

In the poverty-stricken hamlets where we lived, alongside humble folk who lack the slightest means of recreation, we followed the example of the modest comedians of the past and improvised a theatre no less modest than theirs—a very simple one, but still a theatre. The trees served as a gallery for the boys, who risked breaking their necks but perhaps secured a better view of the show than those who were able to find room only in the back rows.

How the peasants loved our plays, and how rich was the reward for our efforts! The villages that were neighbours to those where the shows were given turned up in a body to witness the histrionic skill which men of their own blood displayed to them after rehearsals which one of us conducted. And how they laughed and applauded at each joke we had put into the script! Merely seeing the beginning of a smile on faces hardened by the privations of daily life would make it worthwhile devoting our lives to plays for the country folk—the people who own next to nothing but give us their all in exchange for a little understanding.

THE PLAYS AND THE THEATRE

Very soon, unfortunately—sooner than we expected—we realized that we were running out of plays. We had performed to the villages everything we had, and now found ourselves face to face with the grim fact that there were no more suitable plays. 'Well,' said someone, 'we must write them.' But we could not write enough of them to meet the demand. We then set out to prove the truth of the old proverb: 'For great ills, great remedies.'

We started to read sophisticated plays and stories, producing, thereafter, adaptations of those which lent themselves to a change of setting and to condensation. This task, and our work as producers, led us to the conclusion that the plays most suitable for a village at its first introduction to the theatre were one-act plays. The plot is simple and clear, and a minimum of time is devoted to exposition and psychological characterization. For scenery all that is needed is one set, or a suitable corner of the village itself. The dialogue is shorter and hence easier to learn. With one-act plays, either one or two full rehearsals a day can be held; in fact, the whole business is an easier one, both for actors and audiences.

We are likewise of the opinion that plays designed for the peasant theatre should avoid elaborate costumes or scenery, both of which greatly impede the growth of the theatre in country areas. The costumes and setting for a play of this type should be those of the region in which it is to be performed. Thus the actors need not worry about getting or making costumes for the play, and the same holds for the scenery: if the plot calls for a scene showing the outside of a hut, the patio of a house, a road or footpath, the real thing can be found in any village.

For six months we performed our plays in the streets of the villages. Then we had a pleasant surprise: the desire to have a better view of the performance induced two



villages (Tzentzenguaro and Santa Ana) to build stages. Both were in the open air as there was no money for building covered theatres. The experience we gained from the first performances, and what we later learnt from staging a few plays on these platforms of rock and clay drew our attention to some of the advantages of the open-air theatre.

1. Playing in the open air enables a clear idea to be gained of the way the audience reacts to plays approximating more or less closely to its own feelings and manner of life.
2. The open-air theatre despises the sentimental: it concentrates on the sequence of events and avoids lyrical extravagance. It displays the truth of nature.
3. The open-air theatre differs architecturally from the traditional theatre and consequently needs different plays, truer, more realistic and less complicated in plot. Action becomes more important than dialogue and mere cleverness is at a discount.
4. The open-air theatre also requires different qualities from its actors. There is no backstage, nor are there wings where they can take refuge. The eyes of the entire audience are upon them from every angle, watching their slightest movements. Here indeed is an opportunity for the artist to reveal himself. Gesture and pose acquire maximum expression.
5. The open-air theatre requires a special technique and its psychology must be in accord with that of the people who make up the audience. Here the same merciless light beats down on actors and audience and nothing but a man trying to solve a riddle, tackling some absorbing problem or facing a dramatic situation can hold the interest of people looking at something they have already been told about. Simplicity is the rule in all situations. Rhetoric is despised and the dialogue is at the intellectual level of the crowd—it is understandable, human and homely.

Nothing in what has just been said should be taken as derogatory to the indoor theatre and our emphasis upon certain merits of the open-air stage is entirely due to the great affection for the village theatre which grew up in everyone of us during our training as fundamental education experts.

THE PRODUCER

Our time in the villages was rapidly running out and we felt it our duty to leave the theatre firmly established in each of the places where we were working; for this we needed a capable person who could carry on the work that had been begun with a full sense of responsibility.

At first we looked to the village schoolmasters; but quite by chance and when we least expected it, people with suitable qualities for the job were found among the groups of local inhabitants who made up the companies of players.

In the country village more than anywhere else, theatre groups need an intelligent leader. In general, theatrical companies in rural districts are composed of illiterate persons who require special direction: the producer will usually have to start by teaching them how to speak.

The basis of rehearsals is imitation. That is to say, the producer acts the character and then the actor imitates gesture, voice and movements. Later on, when the peasant-actors have grown more experienced, they gradually begin to create their own interpretation from the mere outline of the character they are to play.

The leader must be patient with all members of the company, but must insist on discipline and on the work being taken seriously.

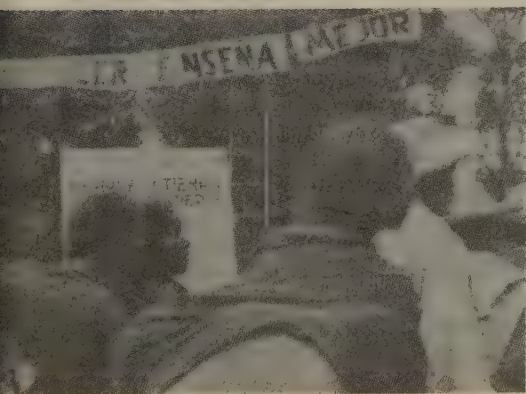
In Tzentzenguaro, for instance, we recall a slightly-built Indian of about thirty whose acting powers surprised us. Don Rosendo Cruz is an active, studious man, with expressive gestures and the agility of a cat. He is highly intelligent and has a sense of theatre which must be inborn, since, so far as we have heard, he never previously had anyone who showed him how to act. In this particular village it was he who took charge of the theatre group and some time was spent in training him for this task. We knew that any producer, if he is to shoulder his responsibilities with confidence, needs a certain amount of experience as an actor. In this respect Don Rosendo was better than many of us, so we had no anxieties on that score.

Today the leader we picked is one of the most distinguished producers of the village theatre in this region. What we saw of his work a year after we had left the village filled us with satisfaction and even with some pride, for it was we who sowed the seed and it did not fall on stony ground.

While it is true that the members of the theatrical groups of the Patzcuaro region, as we now leave them, cannot yet be called actors, we are nevertheless fully satisfied with their enthusiasm and the progress they have made in dramatic art. Our achievement with them was very largely due to the determination, willingness and seriousness with which they approached their work. Their own keenness as actors and their eagerness to put on performances kept them absolutely punctual at rehearsals despite rain, cold, or distance from their homes.

Our first task was to find out whether those concerned had ever done any acting before in sketches, pastorals, school playlets, etc. Next we studied the voice of each candidate and then went on to test the capacity of each for picking up lines from the script-reader, though in the actual performances we used only prompts. Lastly we studied the acting ability of each—power to express emotion, portrayal of character, adaptability, etc.

We found we had excellent and almost virgin human material, endowed with a good ear, agile and flexible physique, mental alertness, acting ability, well-developed



Tarascan Indians watching an improvised play used to inaugurate the Civics Campaign.

powers of observation and adequate imagination—in a word we had just the right raw material for building a peasant theatre.

It was, of course, necessary to give them preliminary training so as to develop naturalness in their acting and to familiarize them with the mechanics of the places we had to use as stages.

The exercises were extremely simple, but they were of great help to us in obtaining clear, strong and well-pitched voices, naturalness of movement, correct placing on the 'stage', satisfactory gesture, smooth handling of 'props', etc.

What I have described does not sound like a major undertaking, for this it was not. All I wanted to do was to give a brief account of a part of our field training which provided us with many happy experiences, among other things, the realization that it is a duty not to shut off the peasants from the sun and air.

TRAINING IN CITIZENSHIP: A NIGERIAN EXPERIMENT

A. G. DICKSON

It is the purpose of this bulletin to bring to our readers' attention experiments, projects, and ideas which may contain elements adaptable to their own work. Below is described an approach to the training of local workers that is vigorous, arresting and adventurous, both in the manner of selection and the training methods. It is a controversial approach and an experimental one, as the author points out; but it has won wide recognition and appreciation. The author and the editors would like to hear from readers their reactions to the programme described.

The experiment in training for citizenship at Man O' War Bay was started two and a half years ago. During this period eight full courses were held, some four hundred selected young men received training, and projects undertaken—in the Cameroons, eastern Nigeria and northern Nigeria—included work on five new bridges, four new market-sites, as well as culverts, incinerators, wells and feeder roads.

The first aim of the scheme was to show the educated young man the lead that he himself could give to the community in social service. Latterly another aspect of possibly still greater significance emerged, namely the development of a *sense of common citizenship*, through the mixing of young men from all parts of the territory, irrespective of race, religion and region, on constructive tasks that stirred their imagination and tested their manhood.

The argument for this experiment rested on three basic assumptions. First, that few undeveloped territories could afford a departmental corps of salaried community-development/social-welfare workers on a scale commensurate with the size of the country: and that, even if money were available, it was not altogether desirable that this should be the responsibility only of paid functionaries. Second, that the need was rather to induce the best of the educated young to regard themselves—whatever and wherever their job—as voluntary agents and inspirers of such work. Third, that to achieve this outlook, a radically different approach was required, since wherever community service was to be seen in any form it was almost invariably the illiterate loin-clad lad who rendered it, scarcely ever the educated youth. It would be necessary

to present this endeavour in such a way as to challenge these and exact service from them.

The aim of encouraging leadership in social service was attempted by combining two different approaches—a short, concentrated training of the most vigorous and intensive nature, on the lines of a civilian commando course—followed immediately by participation in some scheme of village improvement, on the lines of work camps.¹

It was the conviction of those responsible for this experiment that its value lay in the combination of these two approaches. 'Training for Adventure', *per se*, was known to be too Westernized a conception: the training had to be preparation that led to some actual form of practical service to the community. On the other hand, to confront them straightaway with tasks of village reconstruction, involving stripping to the waist and labouring with pick and shovel, would have encountered initial incomprehension or resistance ('Gentlemen of our calibre should not be required to work in the rain')—unless it had been preceded by a period of training to attune them, mentally no less than physically, to a cheerful participation in these projects.

Government departments, district officers, native authorities, missions of all denominations, corporations and commercial companies were invited to nominate those young men who were thought to show some potentiality of leadership and to be likely to respond to this kind of experience. In this way, teachers, young mine and plantation overseers, sanitary and co-operative inspectors, clerks, policemen, storemen, welfare personnel, young educated chiefs and even younger members of the regional houses of assembly, came on these courses—as typical a cross section as possible of this class throughout the territory.

Courses lasted four and a half weeks. This might seem a short period in which to attain results, but it was the maximum time for which the young headmaster, chief clerk and other young men in position of similar responsibility could be spared from their jobs. The training and field work were geared to extend them to the utmost of their capacity, in the belief that, as in medicine, there was a role for shock therapy.

Within a month no real technical skill could be imparted. Whilst instruction was given in practical first aid, in simple weaving on a hand-made loom, in the rudiments of road and bridge building and the construction of incinerators, etc., it was not the intention to provide a technical training in community development methods, so much as to show what could be achieved by such methods. Nor, on the other hand, was claim made to effect character training, since it was only too clear that this could not be attained in a month. There was, however, the possibility of creating *awareness*: awareness of their own potentialities, awareness of some of their country's outstanding problems, and awareness of their opportunities for service. It was not training for community development, but training for citizenship *through* community service.

The first part of each course—20 days spent at Man O' War Bay itself—was devoted to rousing the young men into life (mentally and physically), confronting them with obstacles and emergencies to be tackled, providing tests to develop leadership and to help them to discover their own potentialities, giving instruction in the bare essentials of certain village development and community service techniques, and bringing them to consider current social problems. Effort was made to turn every possible experience to advantage. Arriving exhausted and bewildered at night after a two-day journey of 400 miles by lorry from Enugu across rivers and forests, candidates were required to turn in an illustrated report on the route they travelled, the customs, dress, agriculture, etc., of the people through whose country they had passed, with proposals for improving the route: they awoke the next morning to see, the majority for the first time in their lives, the sea: and the tempo was sustained until the first part of the course culminated in the ascent of 13,300 ft. high Mount Cameroon.

At no time did those in charge of the scheme ever imagine that the physical challenge

¹ See: Willy Begert 'Some aspects of international voluntary work camps' in vol. V, no. 4.

was in itself enough—though the fascination which theory held for these young men and their distaste for its manual application meant that, conversely, emphasis had increasingly to be placed on the practical side, whether in first aid or dam construction, and that whenever a blackboard was necessary, it was preferable to carry it literally to the site of the job being worked on than to invoke a classroom coma. It was not enough for heads to be nodded in agreement when a medical expert spoke on the nutritional benefits of introducing fish into the local diet: they went out to sea by canoe and caught fish themselves, learning at first hand that although the fisherman's life was a hard one there was food in the water. Yet all the staff were only too well aware that, intrinsically, it was with attitudes of mind that they had to contend. Catholics and Protestants shared in a combined service every morning and in evening prayers—a phenomenon possibly unique in Colonial Africa, owing to the fact that the chief instructor, from Britain, himself Catholic, insisted on a joint service. Moslems, who represented approximately one-third of the numbers on each course, were accorded the fullest opportunity for their prayers and were encouraged on arrival to elect their own imam; but they, too, on special occasions were ready to join in a common service of prayers. For half an hour every evening, seated in silence, each recorded a diary, or his reaction to some particular problem: 'Is real friendship practicable between northerners and southerners?'; 'How will you answer when people ask what swimming has to do with community development?'; 'What practical steps can you personally take to improve the lot of women (or of lepers)?'. Lectures, debates and discussions took place virtually every night on topics of social significance.

During the first part of each course, at Man O' War Bay, educational visits would be made, as a break in training, to an ocean-going ship in port, to the lighthouse, to a banana plantation, etc. Here again experience indicated that these were best appreciated if they had been attained *per ardua*: access to the lighthouse could only be gained by improvised raft or by making a track through jungle, and the tour of the plantations was earned by working alongside the labourers. During the second part of each course opportunity would be taken to visit any outstanding instance of community development, —e.g. in Onitsha Province, a leper colony, soil conservation, a rural crafts centre, a tractor-ploughing demonstration, village maternity centres, etc.

Latterly exercises were devised, under the title of Civil Crisis, to test the response to the type of emergency that has generally in the past been left to the district officer to deal with, but which must increasingly in the future call for local initiative and action at all levels. Thus one night it would be cases of suspected typhoid reported in a neighbouring plantation camp—demanding investigation of sanitation, avoidance of panic amongst families, and isolation measures. On another occasion a messenger from the Commissioner of the Cameroons, announcing an imminent meat shortage due to cattle disease in the north, would require a report within 24 hours on the possibilities of developing fishing in the area of the bay: or it would be a nearby village reported to be burnt out that called for immediate relief action, replanning and rehabilitation. These exercises—which were staged dramatically and presented with a realism that on every occasion carried conviction up till the last moment—called not only for quick and intelligent response, but for team effort in planning and execution, and a sense of personal and group responsibility.

To take 50 young men for 10 to 12 days to the Bush—of the clerk/teacher/civil-servant category—mixed in language, tribe, religion and background, some of them born and bred in cities like Lagos and Ibadan, and all of them reared in a tradition that tends to regard privilege as the right to exact service rather than the obligation to give it—and to set them to work in a tropical sun with headpan and hammer in a strange locality alongside illiterate villagers—posed problems of morale to which the right answer was not always forthcoming. With no certificates to be awarded and the only 'badge' to be gained a blistered hand, incentives had to be sought in a new sense of values. It was a moot question whether some form of selection, made at the



Holding a pickaxe (head shaven) is Mallam Dauda Haruna Kwoi, Member of the House of Assembly, Northern Nigeria.

Holding a rock (bare-chested) is Okoro Okoro, now Assistant Education Secretary, Afikpo Native Authority.

With his face just appearing above the rock is another Member of the House of Assembly, Eastern Nigeria, Gilbert Oko. Beside him is Amusa Akanmole, a Moslem Yoruba, Chief Distribution Clerk in the Public Relations Office, Lagos.

conclusion of the Man O' War Bay part of the training, to weed out those who clearly had little heart for this work, might not have engendered a more effective response amongst the others.

Experience emphasized how important was the choice of an interesting project (bridges were the most dramatic, with markets a close second) amongst a co-operative community: unless the local people were ready, too, to work to help themselves, zeal would flag. It rankled with some that they should be thought by the local people, as was sometimes the case, to be 'government labourers'. It became apparent also, that unless the first part of the course (at Man O' War Bay) had succeeded in developing something of a team spirit and a lively curiosity for what further tasks lay ahead, little could be expected in the way of response to the Bush experience, which was as alien and frightening to some as had been their first encounter with the sea or Mount Cameroon. At Man O' War Bay there were always some who asked 'What has mountain-climbing got to do with community leadership and village reconstruction—there isn't even a hill in my area'. And in the Bush, in evening discussion, there were those who asked 'What has well-digging and making incinerators got to do with social service—where I live these things are looked after by the Town Council'. Argument was of little avail in such instances. But these attitudes were offset by other things—by the triumphant return of those who had reached the summit of the mountain, by the manifest satisfaction of those who learnt to swim, by the infectious elation as the last beam was levered into position on a bridge, by those few who would go off in the late afternoon (after working since early morning on some major project of construction) to do some job of more personal service such as repairing the roof of an old man's hut or teaching basket-work to a group of leper children.

For every course a different area was chosen for the second part of the training in the field—otherwise the same locality would have become too much of a permanent camp site, and the local people too dependent on the outside assistance of these courses. It was essential that their own youth should join in the work. The effort involved in the planning of the project work (requiring an experienced officer to make a personal reconnaissance in advance) and likewise in transporting the entire course and staff and equipment some hundreds of miles to the place chosen, led to some questioning of the ultimate value of this 'field' side of the scheme, *vis-à-vis* the 'pure training' aspect at Man O' War Bay. Those in charge of the scheme were, however, increasingly convinced that the 'Bush' experience was of vital importance, since:

1. It offered the reality of practical achievement of a genuine task, in contrast to the artificiality inevitable in a training activity, thereby enabling the majority of the young men to relate the purpose of the whole course to their own background of experience and to the needs of community development in their own areas.
2. It provided opportunity for courage and endurance—in working up to the waist

in river-water on a bridge, in labouring down a well, in climbing a swaying tree-trunk to fix a block-and-tackle—no less than did canoeing at sea. It also gave the staff a chance to balance their assessment of some who had shone in the more dramatic and exotic activities at Man O' War Bay but later had small heart for the less spectacular and more grinding tasks of village work.

3. It shifted the emphasis from the self-development of the individual to the service he could give to the community, stressing the all-important quality of humility *vis-à-vis* the villager (whom these young men were apt to despise), and lessening the likelihood of their paying only lip-tribute thereafter to the ideals of community service.
4. It wrenched the scheme (together with its staff) out of the remote, somewhat Shangri-la setting of its centre, bringing contact with the everyday problems of development at grass-roots level which yield neither to constitution-making nor to public-speaking, and making the scheme known in many areas not as a faraway spot to which young men had been sent for a mysterious kind of experience, but as a place *from* which young men had come in teams to work alongside them.

A scheme of this nature made heavy demands on staff. Organizing practical demonstrations, leading expeditions, swimming, climbing and labouring with the young men in training, called for stamina. Getting to know, personally, the 50 who came on each course, and observing and helping them individually, were no less exacting. Inspiring a response in situations where energy flagged or fear was evident could be emotionally and physically exhausting for the staff. The mechanics of administering the scheme—recruiting candidates from a multiplicity of organizations and ensuring their simultaneous arrival from all parts of a vast territory, feeding and equipping them, arranging field projects, obtaining staff replacements, rendering confidential reports (of a more-than-usual frankness) to sponsoring authorities—imposed, too, a considerable burden. It proved exceptionally difficult to find African staff who combined robustness of stamina with sympathy of manner, an understanding for what was aimed at with an ability to inspire a response in others; nor were volunteers forthcoming among overseas-trained Africans. That such men exist, however, was proved by the qualities shown by the best of the candidates under training, and it would seem likely that a leadership of the kind required would eventually emerge 'through the ranks' rather than by direct secondment from existing appointments.

As it was in the nature of these courses that the staff did everything alongside the young men in training, this meant in practice that northerners and southerners, Moslems and Christians, black and white laboured and strained and strove together.



A specific problem has been set, and the instructor watches whilst the students grapple with it.

This unpremeditated development must undoubtedly be counted the greatest gain, all the more effective for being realized unconsciously. It would be false to claim that every emergency brought unity; a crisis could result in northerners drawing apart from southerners, or in African resentment 'being driven to it' by Europeans. But sharing together in experiences that challenged their manhood and working together on constructive tasks for the community that stirred their imagination, each saw one another in a new light, and amongst the best there grew a realization of what a sense of common citizenship could mean in a territory like Nigeria. That this reality of feeling could never have been achieved to the same extent by joint discussion groups, by interracial meetings, or by common representation on a political legislature, was evident to all.

It was not found practicable to make any detailed analysis of what had been undertaken by those who took these courses. It would be idle to pretend that more than a proportion had exerted themselves actively in some form of social service, or that there had not been many disappointments. Nevertheless a percentage have in fact genuinely returned to do something for their people, and there have been some outstanding examples of community development led by those who have taken this training; for instance, the building of a road across five miles of difficult swamp at Ningi, the defeat of opposition against town-planning at Owerri, the district heads giving a real stimulus to their people, treading bare-foot in the mud beside them to make bricks. The fact that an Ibo clerk from the eastern region should recently elect to spend his annual leave in a Hausa village of Zaria Province as the guest of a northern House of Assembly Member—both having been on the same course the previous year—and that they should together have led the local people in a community development project, may have a significance that cannot be measured statistically, having regard to the present political tensions in Nigeria. Nor have the results necessarily been evident in community development; business firms for example, have neither expected nor required that the employees they have nominated for these courses should return to undertake social service, but rather that they should show a quickened response in their work and a wider vision generally. The Commissioner of Police for the Western Region, to take another instance, has asked for an increased number of vacancies for potential NCOs, valuing any experience that develops powers of leadership and an independent assessment of personal capacities.

The lack of a 'follow-up' has, notwithstanding, been recognized as a serious deficiency. Personal visits and correspondence can touch only a minority, and 'refresher courses' would not meet the need. One suggestion has been that candidates should be chosen in small groups from selected localities—rather than as individuals from over a wide area—so that they might plan their work on their return as a co-operative effort and sustain one another as a team, instead of struggling in isolation.

It has been urged by some that the young man in his middle twenties is already 'set' in his attitudes, whilst the boy in his late 'teens' on the other hand, is more malleable. Leaving aside the younger lad's capacity to respond to the Man O' War Bay training, physically and mentally, it is thought that with the outstanding schoolboy likely to be selected—preoccupied with his chances of attaining further stages of higher education and lacking opportunity to initiate immediately any practical form of community service—the impact of this training can be dissipated through merging into a general background of schooling; whereas with the young man, already at work and chosen for his responsiveness, the impact of this experience can be great, and the results immediate in some instances.

It was not, however, in any disagreement with the necessity for this approach to youth that preference was nevertheless given, in the Man O' War Bay scheme, to the older age-group, but for reasons of economy. The future of this work is not thought to lie in the expansion throughout the territory of schemes like Man O' War Bay (which are experimental, and expensive), but rather in the extension of this approach

to university colleges, teacher-training centres, and other educational institutes, and its eventual absorption as an integral element in their life and training. But with resources so limited, the prior need at the present time was felt to be the training of trainers, the indoctrination or inspiring of those young men already manifesting some sense of responsibility, 'the leaven to leaven the lump', who might give the lead in constructive citizenship, not in eight years' time or so—but now.

THE PROBLEM OF THE APPOINTMENT OF 'FUNCTIONAL' LEADERS

MARCEL DE CLERCK

In a rural community which has always been left somewhat on one side by the main stream of progress, a fundamental education enterprise often lasts no longer than the actual experiment itself. Once the educators have disappeared from the scene, the community relapses into its original state of apathy. A major concern of anyone responsible for a fundamental education programme must therefore be to ensure that some sort of continuity is given to the work undertaken; otherwise, it is idle to speak of 'education'. For it is only by an extremely slow process that such communities attain to a higher form of life; and it is on what is permanent in them that all action of an educational nature must be based.

In the experimental project started at the beginning of 1953 in certain villages near Sitio del Niño, El Salvador, such action has been concerned both with the rural school and the inhabitants of the villages themselves.

In many villages throughout the country, the rural school is the only educational agency that functions on a permanent basis. The schoolmaster, provided he has received a minimum of training, can render valuable services. Without in any sense claiming to be a 'leader', he can carry on the work begun by the fundamental education experts and can indeed, so far as his resources permit, consolidate and extend it, thereby helping the community in his charge along the path of progress.

Unfortunately, however, the rural primary school teacher does not as a rule spend more than two or three years in the same place—especially if his qualities are above the average. The best teachers soon leave the country districts, where living conditions are very difficult, for the towns, which offer far greater attractions and advantages.

For this reason the fundamental education team in charge of the Sitio del Niño project has made a special point of training, and making use of, 'natural leaders' in each village concerned, in order that they should be able to carry on the educational work after the team had left.

The team's main object was to establish a permanent action centre, directed by the leaders and designed to call forth a collective effort by the community to carry out projects of public utility that should meet the village's basic needs. The method it adopted was to submit the best members of the community to a form of training designed to create in them, by degrees, a sense of initiative, solidarity and responsibility, and a feeling for organization.

One of the most difficult problems confronting the team was undoubtedly how to identify leaders, particularly 'functional' leaders. As part of its working plan, the team had evolved, as a theoretical basis for investigation, a method designed to prescribe, in advance, the various stages whereby the educators should acquire detailed knowledge of each community's structure and of the network of personal relationships

pervading it—a process making it possible to ascertain the existence of various subgroups and natural leaders.

A theoretical basis for investigation was necessary, in view of the project's experimental nature; otherwise the team's work would have proceeded on merely improvised and tentative lines. It is difficult to discover anything if one is not looking for something, in a given direction and according to some sort of preconceived plan.

It would be beyond the scope of this article to give a detailed description of each phase of the method used by the team. We shall therefore simply set forth the procedures used for the discovery, in a single community, of functional leaders.

The team worked in several villages simultaneously, these being chosen on a population basis—whether the population was a floating one, as on the farms and ranches, or was relatively stable, as in the villages with their 'effectives' of small landowners. The village which is the subject of this article is named Las Delicias. It is situated on the slopes of the San Salvador Volcano, and the team's range of action here covered a population of 718. Originally it had been decided to carry out the work within the administrative boundaries of the village. It was soon realized, however, that this procedure was sociologically unsound, and the scope of its action was accordingly reduced to the area in which the school operated and had its influence. The large majority of the Las Delicias inhabitants are small landowners—'thanks to God, to the Holy Virgin and to my general', as they declare, raising their plaited palm hats in token of respect. 'Landowner' is here, however, a rather flattering term; their property mostly consists of a tumbledown, thatched cob cottage and five or six acres, obtained as the result of a distribution of land that took place some twenty years ago. Their standards of living are very low. The municipal authorities consist of a *comisionado* (commissioner) assisted by two deputies. But in fact the *comisionado*, who is appointed *ex officio* and has no real power, simply transmits the orders of an unknown *alcalde* (mayor) who lives a dozen miles away, in the chief town of the district. In the absence of a priest, religious authority is wielded by a council headed by a *mayordomo* (major-domo), whose dictatorial attitude is resisted by a large proportion of the villagers. Neither here nor in any of the neighbouring villages is there any community spirit. A singular effort made some years ago to organize a sort of social club failed dismally. The whole population has the bitter, and more than bitter, feeling of being left to its own miserable fate. Problems abound, more particularly that connected with the search for water; this has to be brought from an evil-smelling pond, some two miles away, which also serves for the watering of cattle.

Once established in the village, the team took, as a basis for its action, the individual and collective problems which the inhabitants themselves brought to its notice by describing their own difficulties. It did not undertake a general action directed indiscriminately to the entire community. Its focal points were age-groups, divided into sexes. At the initial stage, the team devoted attention to two separate groups: young people of between 15 and 25 years of age (boys and men, and girls or young women), and adults of over 25 (these also divided according to sex). Children and adolescents of under 15 were left to the family or the school, with the latter of which the team established close relations. The team endeavoured, in discussion with each age and sex category, to identify the main problems with which they had to contend. Each separate problem put forward spontaneously by the inhabitants might, of course, in the light of the prospects for solving it, be constructively suggestive for the future educational work. The team was careful not to direct attention to problems which, serious though they might be, were not yet sensed by the people and whose mention would provoke no reaction from them. When community problems mainly affecting the adult male population were under discussion, the team asked for the names of persons, whether present or absent, who, in the people's opinion, were best qualified to express a view. Thus at Las Delicias, during the first meetings, the team obtained some fifteen names calculated to serve as an initial guide for the identification of functional leaders.

Somewhat later, if it appeared that a given problem could be solved, the population appointed provisional commissions, whose task it was to maintain liaison between the village and the team or government officials. This also aided in the above-mentioned assembling of names; some of these had already been put forward, others were new. In addition, when minor activities were being organized—such as a film show designed to obtain funds for the purchase of cement or of sports equipment—the population appointed commissions of volunteers, who were responsible for the written and oral advertising of the event, the installation of the seats, the maintenance of order, care of the takings, etc.

The inhabitants readily took to organizing. The Salvadorean countryman, who is quick-witted, speedily grasps its principles; and he is not slow to learn and appreciate what can be achieved by collective effort freely contributed. He learns to assume responsibilities and to exercise authority, not by compulsion but by persuasion. The team, for its part, continued to assemble names; and it could also, from the way in which each person responsible discharged his task, judge the goodwill and effective authority of members of the commissions.

After three months of such work in Las Delicias, the general programme was progressing satisfactorily. The courses in dressmaking and cooking were having increasing success, despite certain fluctuations in the attendance due to seasonal work in the fields. The pre-natal care service was beginning to function; the sports group had been reorganized and had several successes to its credit; and the drama group was making preparations for its first performance. A social welfare service is helping in the solution of individual or family problems, and well-disposed peasants are lending their assistance to school pupils who are setting up the modest demonstration station for the conservation of natural resources. Groups of voluntary workers, led by democratically chosen heads, have begun to dig the channels for the water supply system; while other similar groups take turns at remaking the roads, which can only be done during the dry season.

An official from a government department not primarily concerned has carried out a survey and arrived at the informal estimate that 92 per cent of the inhabitants welcome the team's presence. Such a figure exceeds all expectations. The team itself, however, has the feeling that its activities do not really reach every sector of the population. Certain people are reserved, and do not attend the meetings; and in recent months considerable information has reached the team about a state of tension between two fractions of the inhabitants. The question at issue is the religious council which rules the destinies of the chapel, a miserable hut made of branches, which it is desired to reconstruct in solid form. One group thinks it is time there was a new council, but the council's present members are averse from resigning.

Those in favour of a new council have, from the outset, given the team valuable and unsparing co-operation. The members of the present council at first showed reserve, but later sent an emissary—almost in secret—to signify their support of the team's programme and even to ask for its help. This situation, therefore, called for very careful treatment and not a little diplomacy. The team has taken the line that it is neutral in the dispute, and that the decision is one for the high ecclesiastical authorities.

The great pitfall lying before fundamental educators in certain types of community is that they should come to base their action mainly on the co-operation of a single subgroup. If (which is nearly always the case) there is a circumstance causing tension between two quarters in a given village, the objective aimed at by the educators must be one of common interest, extraneous to the conflict. This is the policy which the team pursues at Las Delicias, by helping with such projects as the institution of a supply of drinking water or the repairing of roads. In the first stages of its work, it acted as a 'catalyser' of the community's energies. If the results of its action are analysed, it will be seen that it has neutralized and even, to some extent, supplanted the natural leaders.

The team has admittedly been careful to treat with consideration the leaders it has

discovered, inviting and paying attention to their views, and requesting them to take part in the discussions and even, in the absence of its members, to preside over discussions where important decisions were to be reached. Nevertheless in this village, where nothing has ever 'happened', the team's arrival has produced a revolutionary effect. Things are seen and done there which make the older inhabitants rub their eyes in astonishment. All this has had a marked effect upon the structure of interpersonal relationships and upon the position of the leaders; the team has, for the moment, upset the balance of the social framework. That balance must therefore be restored by re-establishing the 'functional' leaders' original authority and seeking their collaboration, so as to ensure that the work shall be carried on when the team leaves.

One question, however, arises: which exactly are the subgroups within the community? Which are their leaders? Some of them the team believes it has identified. At the weekly meetings, certain people assume a position of leadership, readily act as spokesmen on behalf of the others present, and express views which appear to command respect. Are such people, in fact, leaders? If they are, what is their actual authority with their fellow citizens?

These points the team endeavours to deal with not by a process of intuition—though that is always useful—but by certain definite techniques.

The first step must be to identify the main subgroups of which the population is composed, as well as their leaders. In other words, it is necessary—adopting Helen Jewings' procedure for classification—to determine, in regard to the activities with which the team is concerned, which are the corresponding 'sociogroups'. A sociogroup is a certain number of individuals who agree in recognizing the 'functional' merit of one or more members of the community in relation to a specific activity. Such members are selected according to a 'functional' criterion evolved by an investigator. Those in whose favour the greatest number of options are made become the 'preferred'—the 'polarizers', as it were. It is highly probable that they will be the 'functional' leaders of the village, those whose co-operation is essential if the educational work is to be successful.

The detective instrument used by the team is the sociogram, a feature of the sociometric techniques of Dr. J. L. Moreno and his school. In order to draw up a valid sociogram—which in fact is simply the recording, in graph form, of a network of interpersonal relationships—the first step is to select individuals for interrogation, then to assemble a sufficient number of them, and finally to suggest to them a sound 'functional' criterion. For the choice of the 'sample representatives' to be interrogated, the team makes use of the list of all the individuals whom, because of their competence, the inhabitants have designated. To these names the team adds others—those of persons whose standing and importance happen, in some other way, to have been brought to its notice. In this way it assembles 23 names—which, numerically speaking, is a sufficiently representative sampling.

The subject of the first sociogram will be competence in agriculture. The task is to determine, on the basis of the villagers' views, which are the best farmers. The investigation takes place at the moment when the team, in co-operation with the school, is setting up the modest anti-erosion centre or station. Erosion is endangering the village's life. The peasants are increasingly alarmed to see, each year, more and more of the loam carried away by the water produced by the torrential rains. In certain places the *talpetate*, or rock base, has been laid bare. It is urgently necessary to stimulate the interest of the best farmers—those who enjoy the best standing in the community—in our station.

Finally, if our sociogram is to be valid, the 'functional' criterion must be determined. This criterion must be arrived at on the basis of the standards that constitute a good farmer. To this end the team's social educator, who has to draw up the sociogram, organizes, at a meeting, a real 'study session', in which some thirty farmers take part. The question to settle is what, in their opinion, are the best farming techniques.

Amid lively discussion, each puts forward his views. The functional criterion is thus arrived at by means of information supplied by the peasants themselves. Thereafter, the social educator, assisted by the primary school teacher, makes a tour of visits to the persons selected as subjects for sample investigation. The educator interviews each individual in private, so as to avoid any influence which the presence of a third person might exert upon him. The countryman's approach, here, is anything but direct, and patience and skill are required in order to guide him towards the heart of the matter.

After three weeks of this, the team finds that it has sufficient data to draw up the sociogram. It would be beyond the scope of this article to embark upon a detailed analysis of this material. In sum, however, the following is what we learn from the graph, the reading of which has been facilitated by supplementary data subsequently obtained.

First of all, it shows us the existence, from the agricultural standpoint, of three tendencies: a traditional tendency, adhering to old but tested practices; a progressive tendency, favouring the introduction of modern processes such as chemical manuring and the use of hybrids; and a tendency towards compromise between routine and progress. It is this third tendency which is the most widespread. The 'traditional' group—which is at the same time the smallest and the least well defined—centres around Don Concepción A., i.e., leader No. 9. He is an old man of 76, unlettered and extremely poor, who owns not even as much as an acre of land. Yet as a reader of nature he is unparalleled. When it comes to predicting the best day and the best hour for sowing, or interpreting the thousand and one secret signals of nature, he has no competitor.

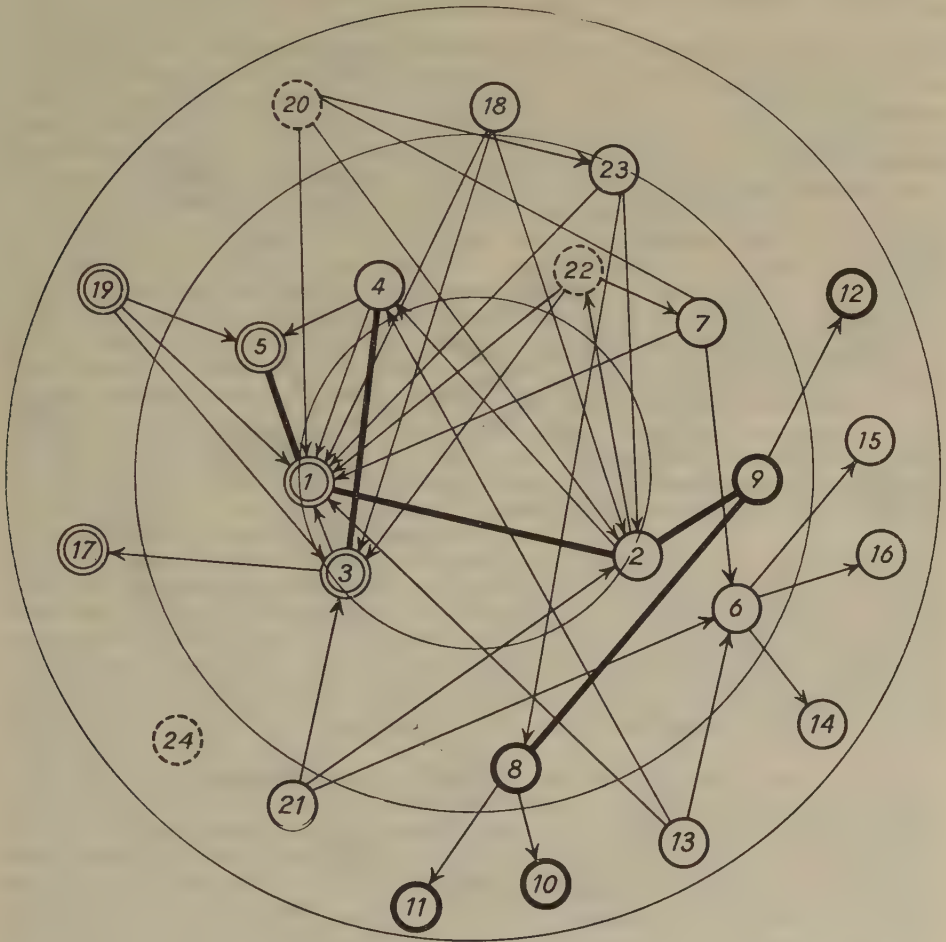
The spokesman of the 'progressives', Don Santos N., leader No. 1, is a comparatively young man (35) of a fair education. His fields are used as experimental ground for advertising purposes, by a large firm concerned in the manufacture of chemical manures. Where others harvest only 32 bushels of maize, he harvests 64. His innovations, which are often fruitful, are adopted by his friends about a year later; and this is a source of pride to him.

Don Elías A., leader No. 2, is the centre of the 'compromise' group. He, a man of 42, is in relatively comfortable circumstances. Intelligent, though illiterate, he had been early recognized by the team as one of the village's leaders. Without releasing his firm hold upon principles which a centuries-old routine has vindicated, he studies the progressives' innovations and adopts those which have stood the test of experience—a word which has some meaning for the peasants.

The balance of the choice of leaders—Nos. 1 and 2 on the one hand and Nos. 9 and 2 on the other—should be noted. The subgroup from which Don Alberto M., the No. 6, secured a certain number of votes is likewise in favour of a compromise policy; but this leader's standing (he is 55 years old, and illiterate) seems to derive from his social and financial status, which is one of the highest in the village. Further, the graph reveals to the team the 'functional' importance of certain farmers, such as Don Alfredo A., No. 3, which the team had not previously realized.

Thanks to the sociogram, the team is in a position to undertake to convince the 'chosen' of the need for organizing an agricultural progress committee, designed to preside over the destinies of the anti-erosion demonstration station. Leader No. 1, who for long held the team at arm's length for involved reasons, has been converted to the project for the station and has expressed his warm wish to co-operate. Possibly he had been neglected, or his merits ignored, for too long. In any case, thanks to the sociogram, any mistake made by the team can now be corrected.

The final stage of the work plan now remains to be prepared—that enabling the villagers to control their own destinies under the direction of their own leaders. What now has to be done is to identify the persons who, in the eyes of the village, are the best qualified to discuss and solve the social problems affecting the community. We shall not enter into details as regards the preparation of the investigation, but shall briefly review the data revealed by sociogram No. 2.



Socio-group.



Traditional tendencies.



Progressive tendencies.



Compromise tendencies.

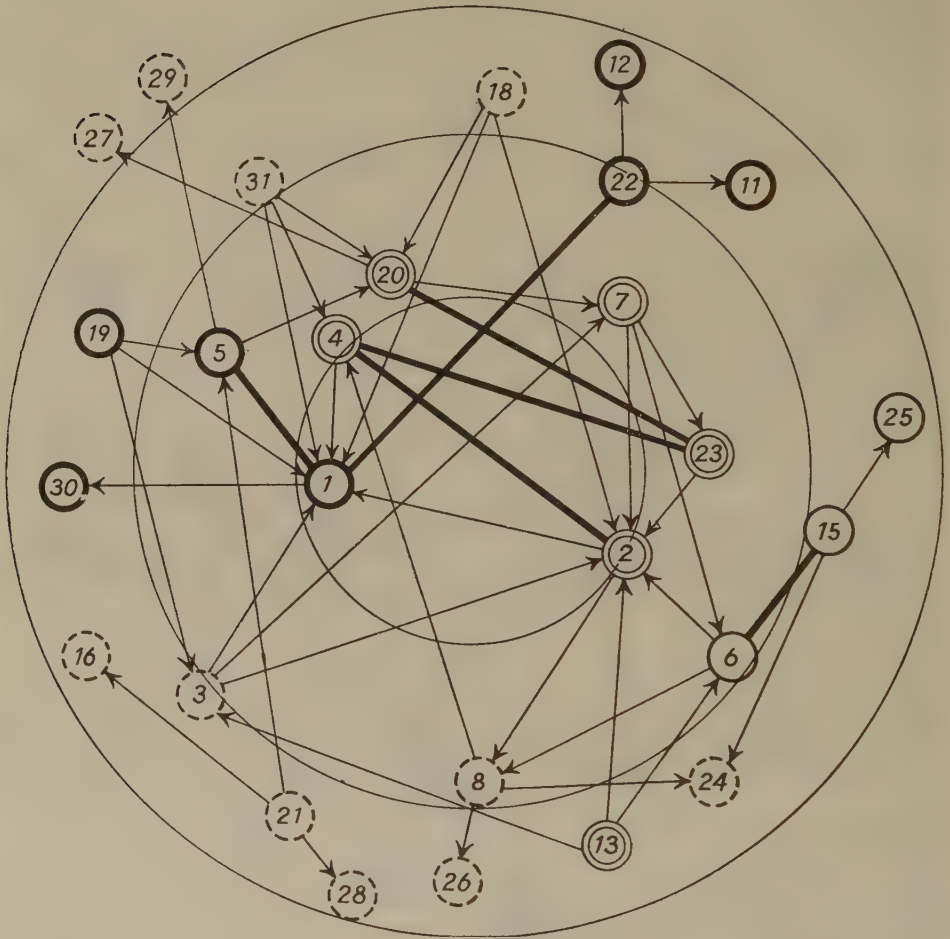


Unclassified.

Single choice.

Reciprocal choice.

Subject: Competence in discussing and resolving social problems.



Socio-group.



Sub-group I.



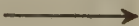
Sub-group II.



Sub-group III.



Unclassified.

Single choice. 

Reciprocal problems. 

This sociogram deals—a few exceptions apart—with the individuals selected for sociogram No. 1. The team eliminated for this purpose Don Concepción A. (No. 9), who lives apart from the world, and has no authority in the matter with which we are at present concerned. On the other hand, the sociogram covers other individuals who did not figure in the previous sociogram—such as Don Sebastián C. (No. 24), a joiner by trade.

Here we find, in almost identical structure, three of the subgroups which appeared in the previous graph—centred around the same 'chosen' persons. Despite a somewhat complex network of nominations, we identify Subgroup I with, as its spokesman, Don Santos N. (No. 1), the 'chosen' of the 'progressive' farmers. Subgroup II retains as its leader Don Elias A. (No. 2). Subgroup III with its leader (Don Alberto M.) remains in a position apart. The corresponding group of 'traditional' farmers has detached itself.

No. 1 obtained eight nominations from his friends, and No. 2 seven. In the previous sociogram, these two leaders nominated each other; in the present one, No. 2 continues to nominate No. 1, who, however, makes no mention of No. 2. The underlying rivalry between these two leaders does not appear when the candidatures are in respect of purely technical competence, but it comes to the surface when political implications are involved in the nominations. We may note the nominations in favour of No. 20, Don Santos H., a tailor, who in fact belongs to Subgroup II but abstains from nominating its principal leader. The team regarded him as the most influential person in the village; and this, too, is an impression that the sociogram enables us to correct. It may further be noted that although Don Santos N. (No. 1), who received the greatest number of nominations, is a relatively young man (35), the average age of the principal 'chosen' is around 44. Their social and financial status would appear to be slightly higher than that of most of the inhabitants.

Of the 'chosen', four are completely illiterate, while three have a knowledge of letters. This bears out what has been observed elsewhere, namely that ability to read and write does not, in the countryman's eyes, constitute a mark of superiority; he regards instruction as of less value than natural intelligence, a quality that is often strongly in evidence among these humble peasants. The latter however are not unaware of the need for education, as they continue to press for the opening of new classes for their children; the local school, unfortunately, does not provide more than one year's instruction.

To conclude, we will mention a circumstance that illustrates the value of the sociogram. Don Sabas F. (40 years of age), No. 18 on the graph, had, from the earliest days of the team's presence at Las Delicias, presented himself as a person full of enthusiasm, always ready to render service and to sacrifice his free time in order to undertake some sort of tiresome work on the community's behalf. He was a real 'man of action', as he showed on one occasion, for instance, when, assuming the leadership of a group of voluntary workers engaged upon road repairing, he got through more work than seven men combined. Nevertheless, this No. 18 encountered serious difficulties, which he confided to us. Whereas the other group leaders experienced no difficulty in assembling their volunteers, No. 18 found himself practically alone to do the work. He enjoyed no authority. The team, basing its assessment on the prestige generally attaching, in labourers' eyes, to a 'man of action', had warmly welcomed his appointment as a leader. But the sociogram reveals that in fact No. 18 is what is known as a 'neglected one', whom nobody selects. Though very useful as an auxiliary, as an 'improvised' leader, he could not but fail in his more responsible task.

A further conclusion to be drawn from this case is that nominations made in the course of a meeting must often be treated with some reserve. Before one or more committees for promoting a community's welfare and stimulating its progress are organized in final form, the structure of interpersonal relationships should be carefully analysed, so as to discover, with the maximum degree of accuracy, who the key-personages really are. If this is not done, it will be difficult to construct anything that is stable, solid and lasting.

A CLASS IN THE HOGGAR MOUNTAINS¹

MARCEAU GAST

This article continues the description of the nomadic schools operating among the Tuareg people which was begun by Claude Blanguernon in our last issue. While these schools fall within what is normally referred to as the 'formal school system' their probable effect on the adults and the whole tribe will be apparent to our readers. As this is but one experiment among many, we invite those of our readers who have had experience of educational work among nomadic people to send us their accounts of it, so that this series may be continued.

INSTALLATION

At Tamanrasset, we spent several days preparing for the departure. All the supplies for about a month and a half were packed in small bags; the school material was stowed in a packing-case; clothing, bedding and all the articles necessary for nomad life were checked and packed. We attempted, as far as possible, to anticipate all our future needs.

The tribe was informed of our probable date of arrival at the camp by a Targui who had come to Tamanrasset to shop and had visited the school to pay his respects to the head, Mr. Blanguernon. He told us the exact locality of the camp and how to get there by car, and offered to send us a guide if necessary.

We followed the Assekram track which crosses the heart of the mountainous Hoggar region and to reach the camp had sometimes to zigzag over rocky slopes and *wadis*.

The Issendan (a part of the Adjuh N Tahli) form a camp of 10 tents, which is constantly on the move along the courses of the *wadis* Taramut and In-Deledj, within reach of a strip of water and around its areas of cultivation. The arrival of a truck at a nomad camp might seem to be quite an event; but the nomads are not in the least surprised. At first, there is no sign of movement in the camp; then, from a red skin tent, a head appears, quickly followed by another; nomads are slowly approaching us. Soon there are four or five of them; they lightly touch our hands, and give us their customary greeting. They invite us to one of their tents and offer us the traditional tea.

We chat about various subjects—recent events in the country and at Tamanrasset; the swelling of the *wadis*; the pastures; the migrations of the tribes; events at In-Salah, in the Sudan and in France; the latest discoveries; the influence of motor-cars, aircraft and the radio. The conversation is enlivened by funny stories, jokes about those present, and accounts of marriages and disagreements. When conversation flags, the Tuareg, sipping their glasses of tea, break the silence with occasional words like *El Khoir* (the good) and *Allah*, or pronounce some religious formula designed to drive away the evil spirits and dispel the embarrassment that usually settles upon a silent gathering. If the teacher has not previously experienced nomad life in the Sahara, he will feel stiff and sore at the end of his first visit, owing to the sitting posture. It is essential for teachers to make this first contact an occasion of pleasant distraction for the Tuareg, bringing them something that is new and varied and providing them with the stimulus they need.

But the truck has to make the return journey and cover the 100 or 150 kilometres between the camp and Tamanrasset. After, therefore, devoting the required amount of time and attention to the members of the tribe, the director of the schools for nomads, Mr. Blanguernon, takes his leave. It is then, for a few brief moments, that the teacher becomes almost painfully aware of his situation and of the tremendous task awaiting

¹ See *Fundamental and Adult Education*, vol. VI, no. 1.



him; he is, as it were, at the beginning of a long road and has a presentiment of the dangers and difficulties ahead.

In the morning, when the children have completed their morning household tasks, they hurry along to meet the teacher and go to school, where they arrive, between eight and nine o'clock, out of breath. The latecomers are scolded, though rarely themselves to blame for their late arrival. While writing their first letters of the alphabet, they will tell the teacher all about their camp life, the little events in which they have played a part and the comical scenes they have witnessed, accompanying their narrative with comments of their own.

They express themselves, by word and gesture, very simply, and use drawings to amplify what they have to say. It is the teacher's task to guide this work and, when it is satisfactory, to see that it is printed or, in the absence of a printing-press, reproduced on the limograph—a light, simple instrument which makes a faithful copy of what has been set down on paper.

When the sun has reached its zenith, the first to become aware of it suspends his work; he is quickly followed by his schoolmates, for it is time to attend to other tasks and other needs. The children return to their tents in search of something to eat. This is usually curdled milk, for it is only in the 'great tents' that a regular midday meal is the rule. With a piece of rope and a roughly made pike, they go and look for wood. They uproot stunted shrubs and sometimes walk for miles in search of the few paltry faggots which they carry back on their heads. While hunting for wood, they discover the secrets of nature—the seeds that are edible, the plants that are useful for the tanning of hides—and chase after small animals that hide under the stones, frequently catching *tellouts* (a species of small grey guinea-pig), which they cut up and eat after roasting them over the fire. After an hour or two, they come back to the camp, deposit whatever they have found, perform the necessary menial tasks, go on errands for the adults and then return to the school, where they remain until sunset. We converse together, write in French and do sums.

The Tuareg, who in general cannot count or can only count very badly, feel that they possess some new power when they are able to solve the mystery of money and discuss it among themselves, or with the townspeople (whom they regard as cunning devils). Henceforth they will be masters of the intricacies of multiplication, and the prices of cheese, butter, goats, etc. will be represented no longer by series of small holes in the sand, but by a large figure which can easily be computed after a few magical operations of the mind.

In the evening, after school or on holidays, they write letters to all who are likely to appreciate them. They write frequently, simply in order to send their greetings and because they like writing. They seal their letters with the greatest care and entrust them to the messengers. Woe betide those who do not answer, for that is a serious offence!

Before nightfall, the children must perform other duties such as filling the water-containers, strewing the hearth with fresh sand which they fetch from the *wadi*, and grinding the millet. The young goats are the first to arrive; the children must put them in their pen and, when the mother-goats arrive, watch over the suckling. The arrival of a herd of two or three hundred bleating goats cannot but be attended by some disorder.

However, at nightfall, all becomes calm. Throughout the camp is heard the rhythmic beat of the pestles pounding the damp seeds in the huge mortars. This time the meal is a substantial one, the atmosphere more homely; the fathers play with their youngest children, and the mothers prepare the gruel in the baked-earth pots. The children lead the same sort of life as the adults. They take an active share in all the daily tasks, are continually searching for food, bring provisions to their respective tents, and keep up the fires; they are, in fact, constantly solving the practical problems of their primitive existence.

The teacher must adapt himself to the environment, become a part of it; his learning must permeate it like a rich new sap flowing through a puny plant. He must combat the lost social impetus, the inertia which modern life has brought and enable the Tuareg to live a new life, and find new interests for them—all of which calls for patience, diplomacy, and persuasion.

THE SCHOOL—ITS PROBLEMS AND METHODS

The school must accordingly be a centre of attraction. At the outset, I tried to give methodical language lessons on the basis of clear-cut gesture and group repetition; but this procedure proved ridiculous and ineffective. The children remained apathetic and did not even answer my questions. I lost my temper, the atmosphere deteriorated and I began to despair, for I found myself tending to have recourse to violence and to tedious compulsory work. Discouraged by my helplessness, I embarked on another subject. I endeavoured to make the children forget this first failure by telling them a story and inviting them to draw or read; I tried to arrange it so that each of them would be doing what he felt he wanted to do at that particular moment.

Whatever the subject taught, I found that the children rebelled against abstract and arbitrary teaching. I had given each of my pupils a story-book, of the kind usually given to children. At each lesson, one of them questioned me about the origin of the stories he was reading and referred to a host of details which shocked him. 'That was all untrue' he would say, or: 'Who did these drawings? Where does this child come from? Why isn't it the same here?'. 'Ah! these French people are always inventing something. All these stories are falsehoods intended to deceive children.' At my request he would then resume his reading with a sigh of resignation, but after reading only one page he would seem quite exhausted.

In arithmetic, also, after teaching a few rules, I asked the children to tackle certain problems. I wrote the terms on the blackboard and then had them read and explained by the pupils. When they all understood what was written, one of them would ask: 'What do we have to do, an addition or a subtraction?'. I would answer: 'You must now find out for yourselves what has to be done'. They would then assume a despondent air: 'How can you expect us to work if you don't explain anything to us?'.

In other words, they felt that I was making them work simply for the pleasure of annoying and tormenting them. This made me very sad.

It was then that I endeavoured to follow the advice given in Freinet's *L'éducation du travail*, i.e. take the events of their daily lives, their childish interests, as the basis of my

lessons. In asking them to draw and then 'living' their drawings with them, I discovered various ways of getting them to read, write, speak and count.

When a child has a story to tell he readily tells it and if the story is a good one we write it down at once and read it several times.

El Remiz arrives at school moaning:

'Oh! Oh! Oh! my tummy sick!'

'Ah! Why? What have you eaten?'

'He has eaten the cake.'

'I have eaten the cake not ripe.'

'You have eaten *some* cake which was *not well baked*.' I explain: 'the grapes are not ripe, the orange is not ripe, but the cake is not baked or not well baked.'

'Why wasn't the cake well baked?'

'The wood isn't any.'

'There wasn't enough wood.'

'Who baked the cake?'

'Ouartemessen, she not see, has no strength.'

'She is old? She cannot knead the flour for the cake and she didn't make a proper fire?'

'Yes, yes, yes'.

However, another pupil suggests: 'Perhaps he ate too quickly.'

'Yes, yes, he ate as quickly as this' (*mimicry*).

'Why did he eat so quickly?'

Explanation in Tamahaq, translated by an adult: 'He was afraid that a someone might gobble his share.'

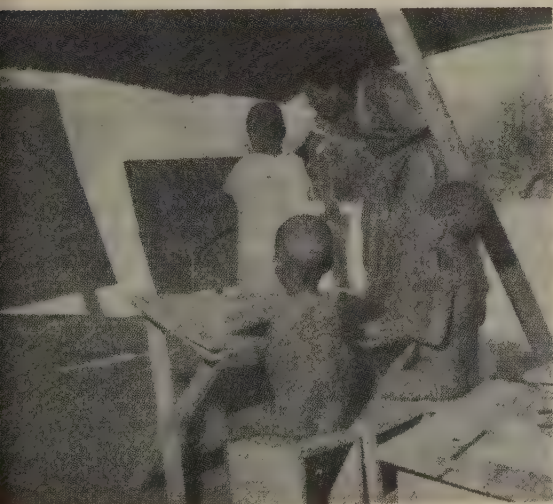
General laughter.

'Now then, illustrate all that with a drawing. El Remiz eating, and then El Mouden explaining: he was afraid that someone might eat his share.'

The text is then written on the blackboard: ' "Oh! Oh! Oh! I have a tummy-ache", says El Remiz; "I have eaten a piece of cake that was not well baked."'

'Ouartemessen does not know how to bake a cake. She does not see very well; she is very old.'

' "He ate too quickly", says El Mouden, "because he was afraid that someone might eat his share." '



However, when there has been no daily event in the children's lives to arouse their interest, they are encouraged to exercise their childish imagination.

In one continuous stroke a child will draw a camel with a strange load on its back:

'What are you drawing?'

'A she-camel.'

'And what is that?'

'Some *tahlis*' (large typha stalks).

'What are they for?'

'This she-camel is going to In-Deledj; a man is driving it; he is making a house.'

'Why is he making a house at In-Deledj?'

'He is looking for wheat.'

'Ah! he is going to harvest wheat in the month of May at the farm centre of In-Deledj. And what are these men doing?'

'They are looking for lost camels. They say: "Labès, have you not seen my camel?"' Then he says: "No, I have not seen your camel." He says: "Where are you going?" "To In-Deledj; I am making a house."

'You must say, *I am building a house*, I am going to In-Deledj *in order to build a house*.'

'That is a very nice story; now draw a few more pastures and trees around these men, and we will reproduce it on the limograph.'

It is quite a new pleasure for the child to see something of his own in print—his drawings, his sentences which he can read over and over again; each time he will read them more correctly, sometimes, even, remembering a certain expression which he repeats when alone in his tent, when conversing with playmates or when, with other youngsters, he amuses himself by speaking in French among other members of the tribe who don't understand it and are filled with admiration.

It is not very difficult to teach children to speak a language completely unknown to them, although the beginning is rather arduous.

In my opinion, the real difficulty for the teacher is to determine how to combine the mother tongue and the French language, so as to facilitate the pupils' intellectual development.

The children must regard French, which for them is a new language, not as a school 'task', but as a useful instrument that is pleasant to handle and will enable them, not merely to have access to more varied and higher spheres of knowledge, but to gain a greater understanding of other peoples. They must regard it as an instrument to be used in their daily life and work, as a never-failing source of new discoveries; they must be proud of it.

Tamanrasset, August 1953

A LIBRARY IN SPAIN USED AS A CENTRE OF ADULT EDUCATION

TENA ARTIGAS

Almería, with 80,000 inhabitants, is the capital of the most southerly province of eastern Andalusia. Its poor communications and the fact that it lies off the beaten track of trade and tourism have always kept it somewhat apart from the main currents of culture in Spain. It has been described as one of the forgotten provinces.

It has, of course, a public institute of secondary education, a school of commerce, a teachers' training school for both sexes, and even a few excellent vocational training

schools and schools of arts and crafts, in addition to primary education centres and private schools.

This does not mean, however, that Almería would ever have distinguished itself by its concern for culture and the arts.

The city has some historic buildings, such as the magnificent Alcazaba; the climate is dry (rain is almost unknown) and the light brilliant. Save in two fertile valleys watered from the Sierra Nevada and producing grapes that are exported all over the world, not a blade of grass or a bush is to be found growing naturally anywhere in the province. The surplus population regularly emigrates to other richer and more prosperous provinces along the eastern seaboard.

Such was the setting in which, as a part of the general scheme which has started hundreds of libraries in all the provinces of Spain, one such library was opened in 1947. The local authorities took a special interest in the undertaking and a good building was put up, to which all the corporations in the town contributed.

The new library was named after one of the province's poets, Francisco Villaespesa, the poet of the *Tierra Árabe* and the last troubadour of Al'Andalus. Today it contains more than 30,000 volumes. Even so, it would not be particularly noteworthy, were it not for the undoubted influence it has had on the artistic and cultural life of the province.

It began like all libraries: as a depository for books, with a reading room. The reading room was soon crowded out, for everyone went there every day. Books were issued on loan; subscriptions to reviews were taken out; and exhibitions were begun. Thus the library was popular, functional and dynamic; but, as well as that, it has imperceptibly turned into the most effective adult education centre in the province.

In addition to books, the best audio-visual media for the spread of culture have been brought into play—films, pictures, concerts, radio, epidiascope, plays, puppet shows and strip recordings. There is an auditorium, separate from the library proper, with a seating capacity of 250, and here numerous concerts have been presented with the best known performers of Spain. These activities have had a profound effect on the town. It is fair to say that formerly musical life was non-existent in Almería; only a few choice spirits realized the lack of a centre to revitalize the artistic and musical education of the young.

Today the library even has a chamber music quintet, giving as a rule two concerts a month at which the most important musical classics are introduced to the public. Entrance has generally been free; at some concerts, however, a small charge of between 1 and 4 pesetas (3 or 10 cents) has been levied for the support of the quintet, which is also financed from a credit made to the library by the municipality.

The library has likewise started a music section which includes some 200 works for quintets and quartets. Today the whole undertaking has overflowed from the purely local orbit and numerous concerts have been given in the towns of the province—wherever possible, in their own libraries.

In 1952 a course of dramatic studies was begun with a preliminary explanatory talk; at the conclusion of the series, four sketches by Lope de Rueda were given, acted by the pupils of the institute of secondary education and produced by the literature teacher. Through these dramatic excerpts the public is becoming acquainted with the principal masterpieces, ancient and modern, of the Spanish and foreign theatre.

ENCOURAGEMENT OF LOCAL PAINTING

Painting in the province has undergone a profound change since the founding of the library. Encouraged by the lectures and discussions on art provided for a public extremely interested in it and anxious to learn or to improve its knowledge, a group of young painters, more or less assiduous students of the Provincial School of Arts and Crafts, began to meet at the library. These young men, of whom the majority were

poor, constituted a nucleus of pioneering artists and writers who have given a new impetus to artistic life in the province and have achieved a renown which in some cases—for example Percival, Capuleto and Alcaraz—has gone beyond the national frontiers.

There is a stylized totem in Almería of great antiquity, which looks rather like a silhouette of a man with a skipping-rope but is in fact the figure of a man—or god—holding in his hands the rainbow which foretells fair weather. This symbol the group revived and called 'Indalo', a gipsy corruption of 'Indalecio', the commonest name in Almería. Saint Indalecio, one of the six 'apostles' of Spain, landed a few kilometres away at Urçi, the modern Pechina; and the Christianization of the peninsula began from there.

The 'Indalics' believe that they too have an evangel to proclaim, a new aesthetic to preach, and it was in the Francisco Villaespesa library that the new movement came to life, for that was the setting which these penniless spirit-driven boys required for the flowering of their artistic vocation. Later they were called to Madrid by the philosopher Eugenio D'Ors who arranged an exhibition of their works in the National Museum of Modern Art. Today several of them have achieved success and their works, which always bear as well as their signatures, the dancing silhouette of the genie of the south, can be found in Madrid, Paris, Rome or Buenos Aires. Many others of the group have remained in Almería and the Francisco Villaespesa library is still their meeting place.

This year, 12 exhibitions have been held—of oils, water colours, lithographs, encaustic paintings, drawings, sculpture and ceramics. In May, at the last exhibition, a prize for painting was awarded for the first time by the city of Almería. In the 13 days that the exhibition remained open, it was visited by some thousands of persons.

LECTURES AND OTHER SERVICES

Of the 31 lectures given in the library during the present academic year, a number have been on topical subjects—the latest advances of science; the campaign against infantile paralysis; new medicines to combat tuberculosis; talks on the latest works in Spanish literature by their authors, and lecture-concerts which are always very well received by the public. Some of these have been given by first-rate scholars and well-known contemporary authors and composers.

Another basic aspect of the library's work, fully justified by the increase in the radius of its influence which has resulted, is the provision of co-ordination and leadership for other libraries in various parts of the province. Within three years of its foundation, the library already had 17 branch libraries in full operation, and 12 travelling libraries through which it has been possible to get books to the most distant corners of the province. With the rapid increase of new centres, the Almería library has been forced to concern itself with the elementary technical and professional training of the staff in charge of these offshoots.

For this purpose a short course, under three instructors, was arranged, which was attended by 11 serving heads of new libraries and 9 candidates.

The work of this library has won the interest of the provincial population at every level, from the governor (who initiated the idea and, among other things, provided the money for the building, 1,000,000 pesetas) to those to whom any form of cultural activity is normally most alien.

A Society of Friends of the Library which already has 500 members was founded, the first association in the city with a purely cultural object. Members of the public—who have a decisive say in the library's administration—are thus associated directly with the official entities of the province and municipality.

Each year new services are set up, drawing all citizens still more closely into the library's activities and reflecting their wishes.

Other departments are a bibliographical information service from which data can be secured by letter, by telephone or by personal visit, a periodicals library and micro-film service, the provincial copyright register and the legal deposit of printed matter.

Constant recourse is had to the press and the two broadcasting stations of the locality to arouse the interest of the population and draw attention to the library's various services.

Thirty thousand volumes have been distributed over the 20 branch libraries. They receive about 200 reviews; and the number of readers, which was 4,224 in 1947, had risen to 149,235 by 1952.

Those of us who, from outside, have followed the surprising growth of this model library, believe that many factors contributed to it and made it possible—the perfect interlocking of effort, the help and interest of the authorities, the enthusiasm of those in charge, and perhaps the fact of having hit on the method which best suited the special outlook of the populace. What is certain is that its cultural work was as readily absorbed in the district, and has had as beneficial an effect, as would be water coming to irrigate its dry fields. Some of the fruits of the library's efforts—for instance the work of the 'Indalic' painters—can, like the district's splendid grapes, be exported, and the library is as much a symbol of hope as the rainbow skipping-rope which the prehistoric totem holds in its hands.

Madrid, September 1953

UNESCO ASSOCIATED PROJECTS—IV DELHI STATE INTENSIFIED SOCIAL EDUCATION SCHEME

Address: The Directorate of Education, Delhi

The Directorate of Education, Delhi State, is responsible for the programme of social education in the 300 villages which make up the rural area of the state. In the urban area the Delhi Municipal Committee has its own Social Education Department. In the New Delhi City area, the New Delhi Municipal Committee is paying a grant-in-aid (99 per cent of the total expenditure) to a non-official organization. The Directorate of Education also pays grants-in-aid to the Social Education Department and some voluntary organizations who are engaged in this programme.

The Delhi rural area is a more or less compact area covering a radius of 25 miles round the cities of Delhi and New Delhi. Unlike other states, Delhi has a rural population of only 300,000 while the urban population is over 1,400,000. In spite of the fact that Delhi villages are so close to the city—which is both cosmopolitan and progressive—the rural population is typically conservative and backward, and the impact of different civilizations has not penetrated into the village population. On one side Delhi villages merge into the Gurgaon and Rohtak districts of the Punjab and have Haryana as their language. On the other side Delhi villages touch the border of the United Provinces.

HISTORICAL BACKGROUND

Small beginnings in adult education were made in 1948 by starting adult classes in the villages with the help of 40 teachers from district board schools who were trained over a period of one month in the first instance. Thirty-two adult education centres were opened, but owing to lack of teaching aids the scheme made little headway and

no appreciable results were obtained. Educational *melas* (fairs), therefore, were organized as part of an intensive drive for social education, and Kanjhawla with its central position was selected as the first site. The Rural Development Departments of the state, viz. health, anti-malaria, agriculture, dairy, poultry, fisheries, industries, etc. co-operated in making these *melas* useful media of education. Eight of them were held up to March 1950.

During 1949-50, a training camp was organized to train social workers, and 52 persons enlisted. Of these 25 were finally selected and posted as social education organizers in 25 villages. They were required to move from one village to another, staying in each for two months. In addition to literacy work, the organizers encouraged participation in such games as volley-ball, *kabbadi*, etc. *Bhajans* and dramas were also encouraged. Up to November 1950, 125 social education centres and 25 drama clubs and 25 sports clubs were established. Thirty village libraries were set up as a guard against relapse into illiteracy, but progress was still not up to expectations.

It was in April 1950 that an 'educational caravan', fully equipped with modern audio-visual aids, was inaugurated by the Honble. Minister for Education of the Government of India, Maulana Abul Kalam Azad. The caravan started its village to village tour on 23 May 1950, holding three-day *melas* in each village. In each *mela* about seven or eight nearby villages participated in games, dramas, *bhajans*, exhibitions, cinema shows, etc. *Kabbadi* and volley-ball teams from these villages took part enthusiastically in the tournaments. Portable gymnasium equipment provided further fun.

In dramas and *bhajans* and other activities, local rural talent was given full opportunity to express itself in entertainment and education, and exhibitions and demonstrations relating to health, sanitation, nutrition, agriculture, etc. attracted curious villagers.

An intensified scheme of social education was launched in the rural area on 4 December 1950.

INTENSIFIED SCHEME

The main features of the scheme were as follows: educational '*melas*' to prepare the ground for the intensive drive; literacy campaign which followed the educational *mela* and continued for a period of four to six weeks in each village; establishment of post-literacy centres in each village at the conclusion of the literacy campaign.

Educational Melas. The educational caravan was very much welcome wherever it went, but it was felt that the three-day programme of the educational *mela* aroused interest in the villagers, only to leave a vacuum on its departure. The follow-up adult literacy programme was therefore planned, and to accelerate the programme it was decided to divide the entire rural area into three circles with about a hundred villages in each. Two more caravan units were proposed and were sanctioned and fitted up in February and March 1951.

One caravan unit was allocated to each circle with the following staff: one assistant social education officer, two demonstrators, two projectionists, three drivers, three cleaners and one *chowkidar*.

Literacy Campaign. The literacy campaign was started in Circle A on 4 December 1950 with Alipur as the first village. The local village leaders gave full co-operation and persuaded the illiterate adults (both men and women) to attend the classes. Dr. Spencer Hatch, Unesco Consultant to the Government of India, was in Delhi during that period and was struck by the enthusiasm of the villagers and teachers.

The literacy campaign as planned was to last for four weeks only, with a primer as the textbook. In order to make sure whether one month would be sufficient or whether a longer period would be necessary, it was decided to experiment in two villages before

coming to a final decision. The literacy campaign in Alipur was allowed to continue beyond a period of four weeks at the request of village leaders and in order to compare progress with the campaign in the second village, Sanoth, which was started in the succeeding week.

Tests were conducted in Alipur at the conclusion of four weeks and again after a further fortnight, and at Sanoth, after four weeks. There was little difference in the progress achieved by the adults nor did the attendance improve. It was, therefore, tentatively decided to keep four weeks as the period for the literacy campaign but the assistant social education officers were given the choice of extending the campaign by a week or two in any village where they felt that the progress could thus be improved.

The literacy campaign in Circle B started on 28 February 1951 and in Circle C on 10 May 1951, and continued except for short breaks during the harvest season and to some extent during the sowing season. The caravan programme was in progress for 10 months during the year. The progress up to 30 September 1953, covering 277 villages, was as follows:

	<i>Men</i>	<i>Women</i>	<i>Total</i>
No. of adults enrolled	35 412	29 499	64 911
No. of adults examined	24 712	19 906	44 618
No. of adults passed	19 166	14 209	33 375
Pass percentage	77	71	74

During the period of 33 months, 277 villages have been covered though the campaign started simultaneously in all the three circles only from May 1951. In those villages where enrolment or progress was not satisfactory the programme is being repeated.

Post-Literacy Centres. Another important feature of the social education scheme was the establishment of a post-literacy centre in each village immediately after the conclusion of the literacy campaign. The main functions of the post-literacy centre are: running a library and reading room, making arrangements for listening to special rural broadcasts from the All-India Radio with a radio set supplied by the government, and the running of post-literacy classes. The local school teacher is in charge of the post-literacy centre. He is supplied with several copies of about 200 post-literacy books and 400 library books for advanced readers. The following Hindi papers and magazines are also supplied to these centres regularly: *Hindustan* or *Nav Bharat* (Hindi) (daily); *Dharamyung* (weekly); *Hindustan* (Hindi) (weekly); *Hamara Gaon* (fortnightly); *Swasth Sudha* (monthly); *Ajkal* (monthly); *Talim-o-Tarraqi* (monthly); *Jeewan Sahitya* (monthly).

So far 159 such post-literacy centres have been established.

All the material required in the post-literacy centres including *durees*, kerosene oil, etc. is supplied by the department, as well as volley-ball and *bhujans manlis* sets.

It is proposed to convert all these post-literacy centres into community centres in the near future by appointing and training a local worker from each village. Each village will have a community centre within a year or so.

ALL-OUT CAMPAIGN

At the suggestion of the late Minister of Education two villages, Naya Bans and Neb Sarai, were selected for intensive work which concluded on 23 February and 6 March 1953, respectively. Details are given below:

Neb Sarai. The total population of Neb Sarai is 699. At the commencement of the campaign 26 women and 109 men adults were already literate and 157 women and

108 men adults were illiterate. These illiterates were enrolled in literacy classes by a team of three men and four women teachers, deputed to work in this village, and 148 women and 100 men adults have now passed the literacy test and can read and write in Hindi. Because of their physical and mental infirmities nine women and eight men adults could not pass the test and attain literacy.

In addition to doing the literacy work, these teachers constructed a road 700 ft. long, paved it with stones, made six bathrooms, eight soak-pits, seven bore-hole latrines, four urinals, and a good number of dust pits. Women teachers also taught the village women such domestic occupations as embroidery, knitting and sewing.

Naya Bans. The total adult population of Naya Bans is 605. At the commencement of the campaign 59 men and 12 women were already literate. A team of three men teachers enrolled 110 illiterate men adults in the literacy classes. Out of this number 100 have become literate; 10 could not attain literacy because of their mental weakness.

There were 220 women adults in the village, including 52 old women who were incapable of reading. The remaining 168 were enrolled in classes by four women teachers. Out of this number 110 women have become literate but 58 women could not attain literacy because of their mental and physical weakness and heavy work in their homes and fields. The teachers in this village organized a sanitation drive and constructed bathrooms, soak-pits, latrines, urinals and dust-pits with the help of villagers.

The villagers have also installed street lamps in every corner of the village roads.

Women teachers also taught domestic occupations such as embroidery, knitting, sewing, etc.

VILLAGE EDUCATION COMMITTEE

The Minister of Education, Delhi State, the late Maulana Shafiq-ur-Rehman Kidwai, addressed a meeting of all the heads of rural schools and asked them to form education committees in each village, and this has been done in most of the villages. The function of these committees is to co-operate with the teacher working in the literacy campaign, and to persuade the villagers to attend the educational and cultural programmes which are organized by the directorate.

JANTA COLLEGE, ALIPUR

The character of training in Janta College has recently been changed. Hitherto, training was confined to potential village leaders who were expected to do social work on a voluntary basis after three months' training at Janta College. But experience has shown that, after training, most of the old students wanted jobs and very few of them worked in the villages on a voluntary basis. Moreover, those who came for training were mostly young people who did not command much influence in their villages.

Specialized courses are, therefore, now given in agriculture, carpentry, crafts and cottage industries and from November 1952 Janta College has started training different types of workers. Teachers engaged in the programme of social education in the rural area are now trained at the college and refresher courses and seminars are also held there. Practical field work is also done by these workers at Janta College or in the neighbouring villages. Courses for teachers in charge of post-literacy centres are also being planned.

The Community Project Village Workers' Training Course was held at Janta College from 22 December 1952 to 7 January 1953. During this course village workers were given training in subjects such as agriculture, animal husbandry, health and sanitation, general

knowledge, spinning, first aid and road construction with the help of the various departments of the government.

The Village Workers' Refresher Course was started at Janta College on 1 February 1953 offering more extensive and intensive practical training. The Red Cross Society of India, the Veterinary Department and Directorate of Health Services and the Agriculture Department of Delhi State co-operated whole-heartedly. Two pairs of bullocks belonging to the Agriculture Department were also brought to the Janta College for giving practical demonstration to the village workers.

Drama Course. Practical training in organizing dramas was given to the field workers at Janta College by Shri S. N. Srivastava, Drama Instructor of the Unesco Seminar in Audio-visual Aids, held there in the second week of February 1953.

A Literary Workshop for writers was organized by the Ministry of Education in collaboration with the Ford Foundation. Twenty-four trainees from various states attended the course which prepared special literature for neo-literates.

PUBLICATIONS

A fortnightly bulletin in Hindi, *Hamara Gaon*, written for the neo-literate has been published since May 1952. Its contents include a serial story in bold print, articles relating to agriculture, health, sanitation, folk songs, local news and news of the world. Photographs of important incidents in the rural area, humorous articles, short stories and tit-bits of educational value are also included in order to make the reading entertaining and interesting. Two thousand copies are being printed and sent to various literacy and post-literacy centres where they are supplied free to all neo-literates. *Hamara Gaon* has become very popular in the rural area and as the need for a similar bulletin for the urban area was felt by the field workers, an urban supplement, *Hamara Shahar*, was started, the first issue of which appeared on 1 November 1952.

A fortnightly bulletin, *Samaj Shiksha Sandesh*, was also started on 1 September 1953 for the village workers as a medium for information and suggestions to field workers.

Books and Pamphlets. An illustrated book for adults, *Ram Lal Ki Kahani*, has been published. It is the story of a villager, Ram Lal, who improves his land and thus his agricultural output. The book has been adapted by Dr. (Mrs.) Emily Hatch, from Guillermo Nannetti's *Cartillo del suelo*. Dr. Hatch, after many years' experience in Travancore, worked in Alipur as a Unesco expert.

Another book, *Brahman Ka Sapna*, written by another Unesco expert, Miss Ella Griffin, will soon be sent to the press.

NOTES AND RECORDS

INTERNATIONAL

THE PHILIPPINES: THE 'UNITARY APPROACH' IN ADULT EDUCATION¹

In the Philippines, each school division is encouraged to develop its scheme for adult education. In an effort to integrate literacy or knowledge and practical activities, the so-called 'unitary approach' has been employed in one form or another in different schools with varying degrees of success. The following illustrates how the approach has been applied in Laguna, Cebu and Iloilo provinces.

In the division of *Laguna*, the superintendent has recently inaugurated what is now called the Laguna approach in bringing the school to the community. Regular schoolwork is done outside the school premises. Class recitations are conducted in community centres or in homes in the *purok* or under the trees along the roadway. For example, in health study, the pupils begin their off-campus programme with observation and study of sanitary conditions in the community. This includes personal inquiries and interviews with owners of homes about their toilets, drinking water, vegetable gardens, food of the families and other health matters, which, of course, are taken up by the class one or two at a time. This procedure arouses the curiosity and interest of the parents and other adults. They even invite themselves to the class discussions which follow the pupils' visit to the homes and are, of course, encouraged to do so. They ask questions and make comments on the observations of the pupils. They acquire new ideas from their contact with the schoolchildren, but they also give pertinent and helpful suggestions. Thus, in a single stroke, the community school educates the pupils and enlightens their elders on the basic needs and problems of community living. The appeal of this approach to the people of the Laguna communities, who are now giving the plan wholehearted support and co-operation, is partly due to the use of the vernacular, Tagalog in this case, as a medium of discussion and exchange of views among the children and adults.

In *Cebu* the division superintendent has adopted a scheme of simultaneous practical education for the students and their parents.

In the case of pig raising, boys and girls in the high school are encouraged to raise pigs for their own education and benefit and for the purpose of making their mothers and fathers also interested in raising animals. The students are given assistance by the school in securing good stock. They are given instruction by their teachers on the proper ways of feeding, breeding, and other aspects of raising. Whatever instruction is received by the student is brought home. The parents are induced to raise their own pigs and use the methods learned by their children in school. Thus, with their earnings, the students are able to pay their school expenses and also deposit some money in the bank; the parents benefit no less.

In the division of *Iloilo*, the 'partnership or associated' farming was introduced to spread practical knowledge of scientific farming among the small farmers and students. The project consists of a contract between a student and his father to undertake the cultivation of the family farm under the guidance and supervision of the school. The elder partner agrees to adopt the skills and techniques in agriculture learned by the student in the school. He is also expected to contribute his personal experience to the project. Thus, the father or elder partner gains knowledge of proper cultivation, crop rotation, fertilization and other processes of scientific farming introduced to him by his son. On the other hand, the student learns with his father farming procedures which are combinations of theories and practices demonstrated right in their own farm. With the help of the teacher, the partners are placed mostly on their own resources and they make their utmost efforts to obtain the best results from the partnership. This unitary plan of education is also practised in connexion with home industries, such as weaving, poultry raising and fishing.

FRENCH CAMEROONS

During 1953 the annual Conference of Directors of Education in the Cameroons decided

¹ Notes taken from Bureau of Public Schools *Bulletin*, no. 35, Manila, 30 October 1953, p. 3-4.

that teachers in the area would participate more fully in fundamental education work and would assist in a research into the conditions of life of the villagers under the supervision of the Comité Supérieur de la Recherche Sociologique Outre-Mer. As one means of forwarding both these aims the educational authorities have recently issued to each school a pupil's work-book which is, in effect, a detailed and exhaustive questionnaire on their village life. These work-books will be completed by each pupil in the upper classes, under the supervision of their teacher, and forwarded at the end of the school year to the central authorities.

In addition to giving an excellent outline and base for local social studies, the survey work will provide local schools with that necessary preliminary knowledge, both physical and sociological, which must precede fundamental education. It will also bring the school into the closest touch with the community it serves, a relationship which will give the best guarantee for the fundamental education work to be undertaken by the teachers.

CEYLON

The Department of Agriculture, Peradeniya, Ceylon, has forwarded to us a copy of a highly practical little manual prepared for the use of those organizing Young Farmers' Clubs.¹ In addition to showing how to plan a year's programme, the booklet details the different officers a club needs, what the duties of each should be, how meetings should be planned and run, how to find voluntary local leaders, etc. Practical hints on keeping minutes, records of membership and financial transactions and the preparation of annual reports are also included.

PORTUGAL

Adult Education Campaign

In the nineteenth century, Ramalho Ortigao, the well-known Portuguese writer, said that 'a fruitful instruction is not the one that the government provides for the illiterate, but the one he requests himself'. The rate of illiteracy has been decreasing (from 75.9 per cent in 1890 to 40.4 per cent in 1950, according to estimates of the Instituto Nacional de Estatística) but the educational authorities recently felt that an energetic attack had to be made if illiteracy was to be eradicated from Portugal. This was the background for the creation of the Plano de Educação Popular launched in 1952.

'When the popular education scheme was elaborated, it was thought that the enforcement of the principle of compulsory education for school-age children would not be sufficient in itself, and for this reason the problem of instruction and education of illiterate adolescents and adults was tackled', states the Sub-Secretary of State in charge of National Education, Henrique Veiga de Macedo.² This is a good summary of the philosophy underlying the new legislation on primary and adult education which has given new strength to the fight against illiteracy in Portugal.

On 27 October 1952, two decrees were passed by the Portuguese Government. The first Decreto-lei No. 38.968, enforced the principle of compulsory education, reorganized school attendance, created adult education courses and promoted a national campaign against illiteracy. The latter, Decreto No. 38.969, regulated the execution of the former and constituted the framework in which the new drive against ignorance would be carried out. It has seven chapters: I. Compulsory education; II. School census; III. School protection; IV. Means of assuring the enforcement of education; V. Adult education courses; VI. National campaign of adult education; VII. Organization of the direction of primary education and of the direction of the school districts.³ The provisions for adult education courses establish that these will be created wherever adequate facilities and proper teaching equipment are available (Art. 92), that the programmes shall be similar to those of elementary primary instruction courses, with some modifications (Art. 93) and that the instruction shall be given to men and women separately by teachers of their own sex (Art. 94). It is also stated that the courses will last seven months (Art. 95) with two hours of classes every day, according to timetables established by the directors of each district (Art. 96); they will function in existing school buildings as well as in plants, commercial offices, factories, etc. (Art. 97). One of the features of the adult education scheme is the stress put on the responsibility of private enterprise in the national task of eradicating illi-

¹ For a description of these see 'Notes and Records', vol. V, no. 3, p. 142.

² Henrique Veiga de Macedo, *A educação popular no progresso económico do país*, Lisboa, Campanha Nacional de Educação de Adultos, 1953, p. 12.

³ Portugal. Laws, statutes, etc. *Plano de educação popular... com relatório e breves anotações*. Lisboa, Companhia Nacional Editora, 1953, 87 p.

teracy. Sub-Secretary of State, Veiga de Macedo, defined it in one of his public addresses in these words: 'The existence in 1950 of 2,916,600 illiterates could not fail to impress educators or any conscientious Portuguese. But it had to impress especially—I would rather say alarm—businessmen, since these, moved at least by reasons of material order (not to mention others) are in a position to defend their own interests.'¹ It is true that a well-planned call to the national spirit of employers was made, through the press, the radio, and also through direct contacts with leading groups. Nevertheless, the regulations included serious penalties (Art. 100) for those employers who would not abide by the law, which, among other things, establishes that all commercial or industrial concerns with more than 20 employees or workers on their payroll are compelled to make the necessary arrangements for the establishment of adult courses. It is stated in further official reports that industry and commerce did give an enthusiastic response to this demand for help and co-operation.

These adult education courses represent one part of the popular education scheme and constitute 'the normal pathway to prepare adults for the elementary teaching examination'.²

The Campanha Nacional de Educação de Adultos is an emergency operation for the rehabilitation of adolescents and adults between 14 and 35 years of age, and is only meant to last through 1953 and 1954. Its work included the 'Missão cultural' which toured Portugal, organizing film showings, with films especially produced for the campaign: *En fui do Jardim da Celeste* on the life of children at school and intended to stimulate those who did not attend school; *O futuro melhor*, showing how workers can improve their life by learning; *Zé analfabeto*, using humour to depict the handicaps of illiteracy; theatrical shows (*O livro* and *Um chapéu que lhe sirva*); and a travelling exhibit which featured the goals and results of the campaign. Publication has also started of a periodical entitled *A campanha* for the newly literates and for those participating in the campaign.

Results of One Year's Work

According to the estimates of the Direção Geral do Ensino Primário,³ the main achievements of the campaign, by October 1953, were the following: (a) in about six months, 3,613 adult education courses were established, which included 987 in commercial or industrial enterprises and 515 in army military units; (b) a total of 98,483 adolescents and

adults were enrolled; (c) during the campaign 69,301 persons, the majority illiterates, began classes; (d) in the school year just ended, 27,105 adults passed the examination, 21,525 at the elementary primary level and 5,580 in the fourth primary grade; (e) if the 90,145 children attending school (by virtue of the law on compulsory education) are added to this figure, a total of nearly 260,000 Portuguese have benefited from the new law on popular education.

UNITED KINGDOM

Tropical Community Development Centre

The centre, opened by the Young Women's Christian Association of Great Britain in consultation with and assisted by government departments and numerous national voluntary organizations in 1953, has announced its syllabus for 1954. The centre is open to all—particularly professional men and women and wives of students from the tropical areas—who are interested in the promotion of informal adult education in these areas and in undertaking voluntary leadership in the development of their communities. In addition to acting as an informal meeting ground in London for persons having these interests, the centre offers three eight-week courses in community development and short courses on sewing and dressmaking, the English language and housekeeping, and arranges observation tours in which visits are made to co-operative, youth, and women's groups.

Certificates are awarded for the eight weeks' course. All inquiries should be addressed to: The Director, Tropical Community Development Centre, 108 Baker Street, London W.1.

University of London Institute of Education Community Development Course

The Department of Education in Tropical Areas provides a course for the study of community development for persons who have had experience in administrative, educational, or social development work in tropical or sub-tropical areas.

The Course includes the following: (a) studies of the principles of community development

¹ Henrique Veiga de Macedo, op. cit., p. 10.

² Portugal. Laws, statutes, etc. Op. cit. p. 92.

³ *A campanha*. Lisboa, Campanha Nacional de Educação de Adultos, No. 2, 16 Novembro 1953, p. 6.

and of their application to work in the field; (b) detailed comparative studies of selected topics; (c) studies of community work in Britain, and visits in relation thereto; (d) courses for learning various specialized skills.

Studies deal with the principles underlying the work of community development and the common ground which has been established between different types of work and areas. These include ways of developing team spirit between colleagues of the same or different organizations or departments working in the same area; of fostering enthusiasm and a sense of responsibility among subordinate staff in the field; of establishing good relationships between agencies and the communities in which they work; of finding, training and using local voluntary leaders in agency programmes; and of increasing co-operation between groups in the community where relations between such groups hinder the development of common purpose and community action.

Detailed comparative studies are made of particular aspects of community development such as: the organization of mass literacy campaigns; the production and distribution of literature in connexion with such campaigns; the production and use of broadcasting, of films and other visual aids in adult education; the organization and development of community committees, councils and special purpose groups; methods of contacting and working with informal groups in the community; women's participation in community activities; the training of paid and voluntary community workers; the relation between school and community.

While students mainly use seminars and discussions¹ for pooling experience and ideas, for identifying common problems and for contributing towards their solution, they also find that discussion gives them first-hand experience of the difficulty of effectively communicating with people who hold different values and belong to other cultures. During the second and third terms, therefore, the students examine some of their own difficulties in working efficiently as a group and the means by which these difficulties have been overcome. This leads on to a study of the difficulties that often arise in development programmes when agency representatives attempt to influence or modify the behaviour of people in cultures other than their own.

Throughout the course, whether singly or in a group, students make a regular series of visits to communities and social development agencies in the United Kingdom, and they discuss the relevance of what they have seen

to the problems they are themselves investigating.

Students can acquire during their course certain kinds of specialized skill should they so desire, e.g. in the production and use of audio-visual aids or in certain handicrafts.

Applications and Fees. The full course lasts for one year, but students may register for a minimum of one term or for any period in excess of one term up to the maximum of the full session. When the full course is not taken it is desirable in the student's own interest that he should start at the beginning of the session.

The tuition fee at present payable is £62. 10s. od. for the full session of three terms. The fee for a shorter period of enrolment is proportionately reduced. All inquiries and applications for registration should be addressed to: The Secretary, Department of Education in Tropical Areas, University of London Institute of Education, Malet Street, London, W.C.1.

Literary Prize for Africans

Details have just been announced of the Margaret Wrong Prize and Medal for 1954:

1. The *Margaret Wrong Medal* is offered in 1954 for a published work of outstanding merit by an African whose home is in Belgian Congo (including Ruanda-Urundi), Southern Sudan, Uganda, Kenya, Tanganyika, Zanzibar.
2. Only original work written in an African language or in Arabic, and published between 1 January 1951, and 31 December 1954, will be considered.
3. Except for entries comprising collections of original verse, books of less than 25,000 words will not normally be considered.
4. No author may submit more than one book, two copies of which should be delivered before 28 February 1955 to: The Director, East African Literature Bureau, P.O. Box 2022, Nairobi, Kenya (for entries from Uganda, Kenya, Tanganyika and Zanzibar), or The Language and Publications Officer, Ministry of Education, Juba, Southern Sudan (for entries from the Southern Sudan).
5. Entries should be clearly marked 'Margaret Wrong Medal'.
6. Any author in the Belgian Congo or Ruanda-Urundi who wishes to enter a manuscript should submit two copies before

¹ See T. R. Batten 'Leadership Training and Values in Fundamental Education', vol. V, no. 1, p. 8-13.

28 February 1955 to: M. le Chef du Bureau de l'Information pour indigènes, B.P. 3096 à Kalina, Leopoldville, Congo Belge.

N.B. After examination by judges competent in the language in which each book is written, any book which is recommended will be forwarded to London, where the award will be made. The decision of the judges will be final.

No award will be made unless a work of outstanding merit is presented.

Margaret Wrong Prize Competition. A money prize not exceeding £20 is offered in 1954 for a piece of original literary work by an African whose home is in any part of Africa south of the Sahara.

1. The length of the manuscript should be not less than 7,500 or more than 15,000 words.
2. The language may be English, French, Portuguese or Afrikaans.
3. The manuscript submitted must show literary merit and be of general interest, the subject matter may include history, biography, folklore, fiction or studies of African life and thought.

4. Each manuscript must be accompanied by a statement signed by the author that it is his or her unaided work and not previously published.
 5. Manuscripts must be clearly written, preferably typed, and written on one side of the paper only.
 6. Manuscripts should be addressed: 'Margaret Wrong Prize', c/o Mrs. Snow, Edinburgh House, 2 Eaton Gate, London, S.W.1. All correspondence should be clearly marked Margaret Wrong Prize.
 7. Manuscripts must reach the above address before 31 December 1954.
 8. In the award of the prize the decision of the judges will be final.
- No award will be made if work of sufficient merit is not received.

UNESCO NEWS

SEMINAR AND SUMMER COURSES ON WORKERS' EDUCATION IN 1954

The International Centre of Workers' Education, which organized a series of seminars in 1952 and 1953 at La Brévière (France), will continue its work in 1954, but on a new basis. Its activities will be decentralized in order to enable workers living outside Europe to derive greater benefit from the training it provides.

The programme of seminars for 1954 is as follows:

1. An international seminar will be organized by Unesco for the study of the special problems raised by adult education in rural districts. It will be held in Denmark during the summer and all of Unesco's Member States will be invited to send delegations to it.
2. Unesco will help four non-governmental organizations to institute summer courses for workers living in regions so far distant from La Brévière that too few of the persons interested have been able to take part in the centre's activities.¹ (The Organization will defray part of the administrative expenses and will help participants to attend the courses by according a certain number of travel grants, under the Exchange of Persons programme.)
3. Lastly, Unesco will give technical help to Member States organizing national or re-

gional seminars on problems relating to adult and workers' education. It is expected that the Scandinavian States (Denmark, Norway and Sweden), in particular, will organize, at the beginning of the summer, a regional seminar which will take the form of a practical demonstration of the techniques most often used in each of those three countries. Unesco will place a director of studies at the disposal of the organizers and will provide them with appropriate documents.

STUDY AND INFORMATION SEMINAR FOR LEADERS OF YOUTH MOVEMENTS TOKYO (JAPAN), 6-27 OCTOBER 1953

The Unesco Study and Information Seminar for Leaders of Youth Movements, which was held from 6 to 27 October 1953, in Tokyo (Japan) assembled 34 youth leaders from 14 countries, with observers from the ILO and WHO to discuss the participation of young

¹ Summer courses organized by: The International Confederation of Free Trade Unions at Calcutta; The International Federation of Christian Trade Unions in South America; The International Co-operative Alliance in the Caribbean area; The International Federation of Workers' Educational Associations in West Africa.

people in the life and development of the community. Topics for discussion included fundamental education, housing and family life, and work and recreation. Specific emphasis was laid on the role that young people can play in regard to these questions.

In addition, there was an opportunity to discuss in smaller units such practical questions as: statistics on youth work and youth organizations; the use, organization and finance of youth centres; basic training course for voluntary youth leaders; the need for social surveys in connexion with youth work. Ample time was also given to the study of 'Teaching about the United Nations and its Specialized Agencies', and the 'Universal Declaration of Human Rights'. Panel discussions took place during the evening sessions on the United Nations, juvenile delinquency, and the role of women and girls in youth work. Other seminar events included lectures on the 'Concept of a World Community' by Dr. Tatsuo Morito (President, Hiroshima University), 'Obstacles towards International Understanding' by Professor Odaka, and 'Unesco, an International Organization' by Dr. Ronald Walker (Australian Ambassador, Tokyo).

The seminar adopted 11 reports of discussion groups and working parties before dispersing, including practical suggestions for an effective follow-up programme in the various countries.

NEW DELHI PUBLIC LIBRARY

The Board of the Delhi Public Library, a pilot project established by the Government of India and Unesco, has recently taken formal action to widen the influence of the library on public library development throughout India. With the encouragement of the Indian Ministry of Education and Unesco, the board has voted new regulations authorizing the library to serve as an all-India centre for practical training of librarians and for the provision of information and advice on all aspects of public library organization and operation. The board's decision opens the door to a more complete realization of the library's objective to serve as a model for all of India and other countries in the region.

In a sense, the board's action is but a formal recognition of responsibilities the library has already assumed informally, particularly during the past year, in response to an increasing demand. For example, 14 requests for practical training of individuals and groups have already been filled by the library. Trainees have included three schoolteachers, five junior commissioned officers of the Indian Army,

six wardens of Delhi social education centres where the library has set up deposit stations, the whole class of the University of Delhi Library School and two Unesco fellows. Also, the library has supplied, on over thirty occasions, technical advice and information on such matters as specifications for library furniture and bookmobiles, children's periodicals, film projectors, organizing library services for children and young people, extension work, selection of library personnel and general plans for modern public library service.

While extending its operations as a centre to promote public library development throughout India, the library will, of course, continue to develop its service in Delhi. At present it has a collection of 35,000 volumes and 20,000 registered borrowers. An average of 2,000 people use the library each day. In its first two years of operation it circulated over 500,000 volumes at the main library and its deposit stations, and by means of a bookmobile with a capacity of 3,000 books which serves outlying sections of the City of Delhi and nearby villages.

ARAB REFUGEES SCHOOLS

During the period 1920 to 1946, the number of Arab girls in Palestine attending school was about one-fourth that of boys. In 1945-46, for example, there were 16,947 girls enrolled in government public schools as against 65,828 boys.¹

Since 1948 schooling has been provided for nearly a million Palestine Arab refugees by Unesco and the United Nations Relief and Works Agency (UNRWA). At present 237 Unesco/UNRWA schools for refugees are in operation in Egypt (Gaza area), Jordan, Lebanon and Syria, with a total enrolment of 92,290. Of these, 61,241 are boys and 31,049 girls; the ratio of the number of girls to that of the boys is therefore 1:2 instead of 1:4 as before 1946.

The increase in the number of girls is even more marked in the lower grades. Thus, 48.17 per cent of all first-grade children in refugee schools in Jordan are girls.

UNESCO TRAVEL COUPONS

Unesco has now launched the Travel Coupon Scheme, with the participation of Cambodia, Canada, El Salvador, France, Israel, Laos, the

¹ Roderic D. Matthews and Matta Akrawi, *Education in Arab Countries of the Near East*, Washington, D.C., American Council on Education, 1949, 584 p.

Netherlands, Switzerland, Uruguay, U.S.A. and Viet-Nam.

Travel Coupons are a form of international traveller's cheque, issued by Unesco to remove the handicap which restricts educational travel between countries. They supplement national allowances of foreign currency, and may be bought in national currency and cashed in the country of destination to defray educational expenses (books, tuition, etc.) and the cost of personal maintenance (lodging, meals, etc.).

Travel Coupons may be used by all persons travelling abroad for educational, scientific or cultural purposes. They are available in the countries which have joined the Unesco Coupon Scheme.

Full information on the Unesco Travel Coupon Scheme, including the addresses of Issuing and Cashing Agencies, may be obtained from the Unesco Coupon Office, 19 avenue Kléber, Paris-16^e, France.

TECHNICAL ASSISTANCE

New Fundamental Education Centre in Thailand

An agreement to set up a fundamental education training centre in Thailand has been signed at Unesco House, Paris, by Dr. Luther H. Evans, Director-General of the United Nations Educational, Scientific and Cultural Organization, and Mom Luang Pin Malakul, member of Unesco's Executive Board.

Dr. Evans affixed his signature on behalf of the United Nations Technical Assistance Administration, the International Labour Organisation, the Food and Agricultural Organization, and the World Health Organization as well as of Unesco. Mom Luang Pin Malakul acted on behalf of the Government of Thailand, in which he is Under-Secretary of State in the Ministry of Education.

By the terms of the agreement, the Government of Thailand is establishing the Thailand Unesco Fundamental Education Centre (TU FEC) in Ubol, Thailand. The purpose of the centre is to study social and economic conditions in order to determine the needs and problems of the area and the country that can be solved by fundamental education. It is also to train fundamental education specialists and field workers, and to produce educational materials such as books, posters, audio-visual and other instructional materials.

Subject to the availability of funds, the participating United Nations organizations will assist the centre for the period of five years beginning 1 January 1954. The Government of Thailand is contributing a minimum of 5,000,000 bahts this year, and 3,500,000 bahts

next year (12 ½ baht=U.S.\$1) toward providing for the needs of the centre.

These include buildings for training, instruction and administration, for dormitory purposes, and furnishing accommodation for international specialists working in the centre; costs of official travel and transportation; supplies and equipment; and local staff. The Government of Thailand will select and maintain teams of trainees each year, specialized in health, agriculture, education, home-making, home industries and production of instructional materials. After concluding the course, each team will be sent to work as a unit in a rural area.

Unesco will provide four specialists, the equivalent of \$7,000 for equipment that is not produced in Thailand, and five fellowships for study abroad. One of the specialists, an expert in fundamental education who has been working in Thailand for a year, acts as deputy-director of the centre, the senior officer of the international staff, and the liaison between the centre and the heads of the participating agencies in Thailand. The other specialists are experts in fundamental education library and research; in rural primary education; and in the production of educational materials.

The United Nations Technical Assistance Administration will provide a specialist in social welfare; ILO, a specialist in home industries; FAO, a specialist in agricultural education; and WHO will consider the provision of health assistance to the centre.

The Government of Thailand has designated the Minister of Education as the co-ordinator for the project. He will be aided in the administration of the centre by four TU FEC committees. The General Committee, appointed by the Council of Ministers, will be responsible for formulating general policy. The TU FEC Executive Committee, appointed by the General Committee, will advise in the implementation of policies. The Local Committee will advise on local problems and arrange for co-operation between the centre and local officials. The Operating Staff Committee will be in direct charge of carrying out the work of the centre.

LIBERIA

Fundamental Education Centre, Klay

Two new experts have arrived recently—Mr. R. Garraud (France), expert in rural elementary education, formerly director of the Marbial Valley project in Haiti, who will be head of the team; and Mr. M. de Clerck (Belgium), expert in fundamental education, who

completed a successful mission in El Salvador last year.¹ The arrival of the two experts has given a new impetus to the project, and Mr. S. Rao (India), an expert in literacy now working with Dr. Hatch's team on the Minneriya project in Ceylon, is expected to join them soon.

Mr. Garraud has been sharing his time between advising on the building of the centre which is being completed, and the training of rural teachers through discussions attended by the teachers of the 'fundamental education schools', the Unesco experts in teacher training, the specialists in community development, and the specialist in agricultural education, formerly assistant to the FAO expert.

Mr. de Clerck has started an anthropological survey of the area along the lines followed by him during his mission in El Salvador. The project now includes 11 'fundamental education schools' with a staff of 21 teachers and some 350 pupils attending.

LIBYA

Education in Fezzan

Mr. Zöhrer (Austria) recently completed a one-year mission of adult education in Fezzan.

Six adult education centres have been established at Hatia, Berghen, Ouenzerik, Agar, Eshkida and Sebha Djedid. Reading, writing, arithmetic, geography, health and religion were the subjects taught in two classes of 40 to 50 students. As the population of the area is partly nomad, the duration of courses was limited to four to five months. Evening discussions directed towards larger audiences and social recreations were also organized over longer periods. A central library circulating books to the other centres was organized at Brak.

A special effort was made to connect trades and handicrafts with the operation of these centres: joiners' shops, for instance, were installed in three of them with local artisans volunteering for training the population. With the help of these shops, it was possible to start such community work as the reconstruction of villages damaged by heavy rains or cleaning the village springs and rebuilding the walls.

A limited attempt was also made to start the education of women, and co-educational classes for boys and girls of forms I and II were conducted.

Another expert is now being recruited to replace Mr. Zöhrer.

IRAQ

Fundamental Education in Dujailah

An encouraging development was the recent establishment of the division of adult and fundamental education at the Ministry of Education. The government has also agreed to the setting up of a division for light industries. The expert in handicrafts, Mr. Chitra, reports that the blacksmith workshop turned out a water-tank and plumbing which has now been installed and provides the whole colony with pure drinking water.

EGYPT

Fundamental Education Centre for the Arab States—Sirs-el-Layyan²

In December 1953, 52 trainees were admitted for the second course and will spend a two-year period at the centre. Each trainee is provided with a kit intended to provide a basic documentation on fundamental education concepts and methods relevant to the Arab world. This kit is expected to serve as the starting point of a basic professional collection which he will gather during his training.

The regional clearing house operating at the centre prepared and reproduced by photo-offset vol. I, no. 2 (December 1953) of the Arabic edition of *Education Abstracts*. Two thousand copies were distributed. A regular exchange of information and publications with more than 200 agencies, projects or institutions, engaged or interested in fundamental education is developing both with Arabic-speaking countries and outside the Arab world.

As the lack of materials on libraries in Arabic is one of the main problems related to library development and training of librarians in this area, the library unit is engaged in writing two teaching manuals: *The Organization of Small Public and School Libraries* and *Manual of Cataloguing and Classification*. They will be finalized and reproduced in the course of 1954.

During the months of November and December 1953, 864 items have been added to the library of the centre.

¹ See article on p. 63.

² See previous notes in vol. V, nos. 1 and 3.

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FUNDAMENTAL AND ADULT EDUCATION

Vol. VI, No. 3 - July 1954

EDITORIAL

Beginning with this issue of the bulletin, the Spanish version, which will be based mainly on the English and French editions, will be printed and distributed from the Latin American Regional Training Centre for Fundamental Education (Crefal), Patzcuaro, Mexico. This continues the policy of decentralization of the editing and distribution of the periodical begun when the Arab States Fundamental Education Centre at Sirs el Layyan, Egypt, assumed these responsibilities for the Arabic edition. It will continue to be our policy to develop such regional editions, and we hope that one for South-East Asia will be possible later. In a way this is happening already: we know of one or two journals who draw up to one-third of their material from these pages. The opposite page invites them to do so and others may find them a useful source.

Readers will note that two of the articles in this issue—those by José Matos Mar and by Messrs. Shirer and Pickering—are considerably longer than those usually printed. The projects described appeared to us, however, to justify this breaking of our 2,000 word rule. Educators will normally wish to have more details than our brief articles can give and we usually furnish these in normal Clearing House style—by putting inquirers into touch with the authors or institutions or by ourselves supplying further documentation; these are services which in future more readers may care to call on us to perform. It was impossible, however, to give a more compressed picture of Matos Mar's Peruvian experience than is given here and it seemed ill-advised not to give the detailed description of the Gold Coast research work which Shirer and Pickering supplied us with. There may be reasons for continuing to give in the future one or two such longer articles. We shall judge from the material obtained.

All this is another way of calling attention to what the diversity of the contents of each issue we hope demonstrates—the continual deepening and widening of the field of action in fundamental education. This is a theme we hope to return to in a future issue.